"A SOCIAL MEDIA AFRICENTRIC MENTORING MODEL: THE LADIES AND THEIR LEGACIES"

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ABSTRACT

A SOCIAL MEDIA AFRICENTRIC MENTORING MODEL: THE LADIES AND THEIR LEGACIES

by

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The objective of this social media Africentric female mentoring model is to provide knowledge based learning, utilizing technology to explore the lives and legacies of both historical and contemporary African American female role models. Both qualitative and quantitative research will be used to test the hypothesis via pretests, post tests, and surveys. The author hypothesizes that if African American girls receive instruction on historically significant African American female role models, and if instruction is delivered via social media, then these young girls will acquire an increased knowledge base of learning relevant to these role models and be motivated to greatness.

ACKNOWLEDGMENTS

Life is just a minute—only sixty seconds in it. Forced upon you
—can't refuse it. Didn't seek it—didn't choose it. You must suffer
if you lose it. Give an account if you abuse it. Just a tiny, little minute!
Dr. Benjamin Elijah Mays

As the final days of this labor of love approach, there are many who have earned most gracious and humble "thanks." Acknowledgement is first extended to "God Almighty" who allotted me the mind, the will, and the way to complete the journey. Gratitude and appreciation is extended to my pastor, Reverend Dr. Trunell D. Felder and First Lady, Reverend Dr. Alexis Felder for providing me with a letter of support from New Faith Baptist Church International, a program entry requirement. The opportunity to obtain a Doctorate of Ministry degree at this phase of my life is indeed an honor and a "labor of love." However, there were days my sanity was in question.

There are many individuals who provided encouragement and assistance as I toiled in this "labor of love." Reverend Dr. RoyEtta Quateka-Means was my very first coach and cheerleader. She is also one of my professional associates and former church colleague. She was very resourceful as a counselor and a mentor. I must also thank Dr. Harold Hudson, Associate Dean of Doctoral Studies, who told me that age should not be a barrier to keep me from entering the program. He was most encouraging and accommodating as well.

The Executive Board of the African-American Ladies' Legacies' Foundation (ALL) held my hand throughout the tenure of the doctoral program. I salute and pay homage to the officers, Verna Anderson, president; Quinshaunta Resel Golden, vice president; Carol Tenia Hayslett, secretary and typing assistant; Ernestine Davis, treasurer; and Denise Clinton and Eular Brown, youth program coordinators. These ladies were instrumental in assisting with the implementation of the Social Media Africentric Female Mentoring module. I would be remiss if I failed to mention my friend, neighbor, and church colleague, Marilyn Cook. She made herself available as a catch-all person. Another church colleague, friend, and counselor, Minister Brenda Robinson, deserves special thanks as well. She never got tired of assisting me and decided to enroll into the doctoral program herself. Brenda identified girls for the module, as well as provided homework assistance with my Ministry of Divinity equivalency course work.

A very, very special thanks goes to Dr. Florine Robinson, a professional associate, who assisted me with some of my research at Argosy University and who introduced me to Dr. Alan Burns, chairman of the Business and Technology Department at Argosy University. He invited me to attend a social media workshop and introduced me to the educational world of social media and Edmodo. I am also thankful to my sorority sisters, Dolores Pidgeon and Frances Mills, who assisted respectively with the biographies of Michelle Obama and Condoleezza Rice. Also, thanks are extended to Barbara Williams, a childhood friend, who assisted with the biography of Oprah Winfrey, and to her daughter Akilah, who assisted with the retyping of the pre and post tests.

Expressions of gratitude are extended to my Florida (adopted) sister, Rhoda Corbin, who traveled with me and got lost with me, while trying to locate the African American Research Library and Cultural Center in Fort Lauderdale, Florida. Rhoda also introduced me to her brother and his wife, Dr. and Mrs. David Corbin, who provided resource texts and editorial comments on the biblical foundation paper. Credits are also extended to my Florida church family, Antioch Missionary Baptist Church under the leadership of Pastor, Teacher, Reverend Arthur Jackson III for providing spiritual food and nourishment.

Special acknowledgements go to Reverend Dr. Melonie Valentine, another professional associate and former colleague in the Collaborative Leadership class, and to Dr. Merlyn Ruffin for their support and continuous encouragement along the way. They allowed me to be their peer. I felt honored to associate with the "Big Girls."

Other special thanks go to Lambda Tau Omega's Twenty Pearls Foundation for the partnership in the implementation of the module. Heartfelt thanks go to my sorority sister, Soror Jan Reed, who assisted in identifying the Emerging Young Leaders (EYL). I cannot adequately express my gratitude and appreciation to Dr. Warren Jones, former colleague and chairman of the English department at Corliss High School, who spent countless hours critiquing and editing my work. Appreciate goes to another professional associate, Dr. Diane Jackson, former Chicago Public Schools principal, and church colleague. She played golf with me (mind exercise), prayed with me, and assisted with drafting test questions and the bibliography.

I was fortunate to have met some of the most admirable men and women who are my cohorts in the Collaborative Leadership class. They are all jewels, I shall always cherish and value the friendship and relationships acquired. My mentors, Dr. Hairston and Dr. Dalton, were God sent, and I shall always value their scholarship and guidance. I could not have chosen two greater mentors. The two of them complimented each other. To Dr. Richie, faculty advisor, I can only say it has been a pleasure, and I am honored you extended your friendship to me. I started the journey with one peer associate, Hannah Williams, who did not complete the journey with me. To Dr. Elsie Daniels who joined me on the latter phase and will receive this honor with me and serve as my peer associate, I thank you. Last, but certainly not least, orchids and kudos go out to the entire United Theology Seminary staff for allowing me to receive this honor. You permitted a dream to be fulfilled, and I thank you.

PREFACE

The researcher embarked upon this journey because of her desire and vision to develop an organization that would promote cultural heritage awareness through mentoring to African American girls. From this vision, she founded the African American Ladies' Legacy Foundation, a 501© 3 nonprofit charitable organization, for the purpose of recognizing the achievements of African American females in the Chicago land area. The organization was conceived into her spirit in 2009 on her 60th birthday. She had a vision and a desire, much like that of the role models portrayed in the historical paper of this project. After ending a career of thirty-four years of service as a teacher, counselor, assistant principal, and principal with the Chicago Public Schools, she was faced with the time and opportunity to self-reflect and assess how she would like to spend her retirement years.

The project's research embraced an exploration of the lives and legacies of women of African descent. She travels from the days of Hagar to the days of *First Lady* Michelle Obama. Technology is used as the instrument to teach girls about African American female role models who are members of the *Class of First Honors.* The primary goal of the module is to teach young African American girls about their rich heritage, and to use the lives and legacies of the role models to inspire them to greatness.

DEDICATION

This dedication goes to the most influential women in my life, my deceased mother, Mazzie Lee Davis, and my deceased grandmother, Ceola, for whom I was named, and my daughter Quin, who became the woman that I always wanted to be.

LIST OF ABBREVIATIONS

AKA	Alpha Kappa Alpha Sorority
ALL	African American Ladies Legacy Foundation
AME	African Methodist Episcopal Church
BC	Before Christ
EYL	Emerging Young Leaders
LTO	Lambda Tau Omega
NCNW	National Council of Negro Women
NNBL	National Negro Business League
O	*O Magazine*
OWLA	Oprah Winfrey Leadership Academy
OWN	Oprah Winfrey Network
SMART	Strategic, Measurable, Attainable, Relevant and Transferable
TPF	Twenty Pearls Foundation

INTRODUCTION

> Learning would be exceedingly laborious, not to mention hazardous, if people had to rely solely on the effects of their own actions to inform them what to do. Fortunately, most human behavior is learned observationally through modeling: from observing others, one forms an idea of how new behaviors are performed, and on later occasions this coded information serves as a guide for action.
>
> Albert Bandura, *Social Learning Theory*, 1977

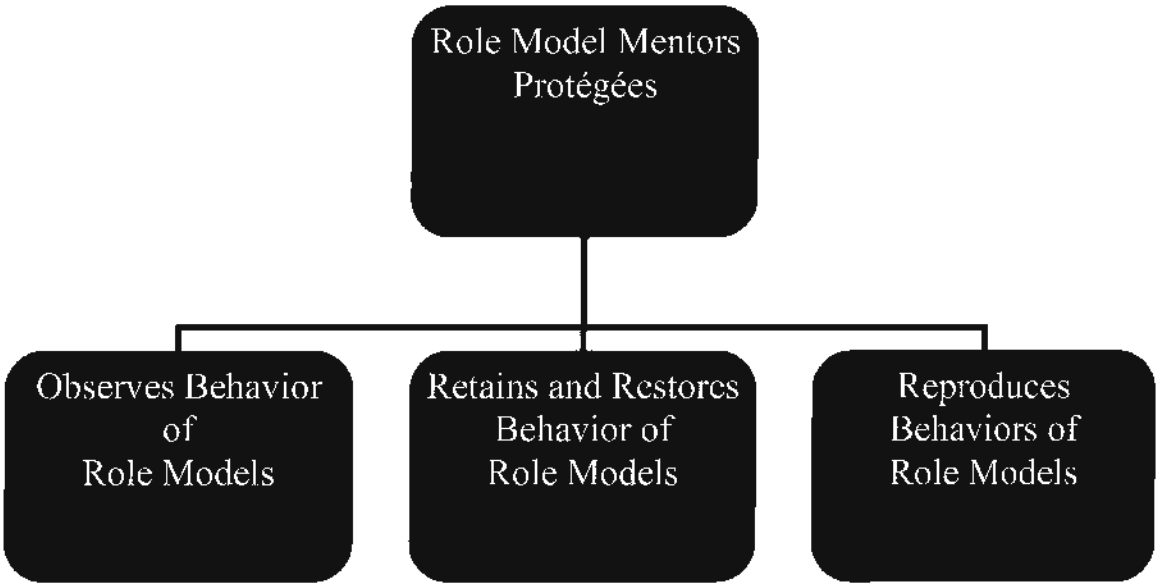
This document provides a preview of role model mentoring utilizing the tools of social networking to produce the desired learning outcomes. The lives and legacies of role models are used to motivate and encourage young girls to aspire to achieve greatness in life by noting and observing the modeled behaviors of African American female role models. Bandura's Social Learning Theory is used to support the concept of role model mentoring because it demonstrates how observed behaviors may transcend into role model emulation. Appendix A provides a visual to depict how observed behaviors of role model mentors may influence protégées to emulate observed behaviors.

What is social learning theory? The social learning theory proposed by Albert Bandura has become the most influential theory relevant to developmental learning. While rooted in many of the basic concepts of traditional learning, Bandura believes that direct reinforcement could not account for all types of learning. His theory adds a social

element, arguing that people can learn new information and behaviors by observing others. This type of observational learning can be used to explain a wide variety of behaviors.

Bandura provides three core concepts at the heart of the social learning theory. First, is the idea that people can learn through observation. Next, is the idea that internal mental states are an essential part of this process. Finally, it recognizes that just because something has been learned it does not mean that it will result in a change of behavior. [1]

Bandura's Social Learning Model Components [2]


Role Model Mentors
Protégées
Observes Behavior of Role Models
Retains and Restores Behavior of Role Models
Reproduces Behaviors of Role Models

[1] Kendra Cherry, "An Overview of Bandura's Social Learning Theory," *About.com Psychology*, http//psychology.about.com/od/developmentalpsychology/a/sociallearning.htm (accessed February 2013).

[2] Bandura's Social Learning Components diagram provides a pictorial outline explaining how observed behaviors can be used to influence others to emulate observed behaviors.

According to Bandura's Theory of Social Learning, individuals' behaviors observed are called models. The term "role model" is used to support the researched hypothesis for this project. His theory additionally states that children are surrounded by many influential models, such as parents within a family, characters on children's TV, friends within their peer groups, people in the media, and teachers at school. These models provide examples of masculine and feminine behaviors children observe and imitate.[3]

In chapter one, the ministry's focus and the ministry's contexts are introduced. The ministry focus is African American female role model mentoring. African American girls are exposed to a number of African American female role models. They are provided biographical profiles of these role models detailing their many outstanding accomplishments and achievements that place them into a term tagged, the *Class of First Honors*. The ministry context takes placed within the structure of two lead nonprofit organizations: The African-American Ladies' Legacy Foundation and the Twenty Pearls Foundation of Lambda Tau Omega Chapter of Alpha Kappa Alpha Sorority, Inc.

Chapter two looks at the state of the art literature review. This review focuses on African American female role model mentoring and social media inferences. The types of media discussed date from the eighteenth century and advance to the twenty-first century. This transition will showcase how media and role model mentoring have transcended over time to what is called today social media mentoring.

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[3] Albert Bandura, Dorothea Ross and Sheila A. Ross, "Transmission of Aggression through the Imitation of Aggressive Models," *Journal of Abnormal and Social Psychology* 63, no. 3 (November 1961): 575.

Chapter three outlines the theoretical framework comprised of the biblical, theological, and historical foundations. Each of these frameworks will incorporate role models as mentors and/or the process of mentoring. The central focus remains on role model mentoring as it relates to African and/or African American women.

The Biblical foundation for the Old Testament will explore the mentoring relationship between Naomi and Ruth (Ruth was identified in *Daughters of Dignity: African Women in the Bible and the Virtues of Black Womanhood* by LaVerne McCain Gill) as a woman of the African descent. The New Testament will explore the mentoring relationship between Paul (mentor) and Titus (protégée) as he implores Titus to impart knowledge of church doctrine and godly behaviors of conduct to the older women of his congregation. The older women (mentors) are to teach the younger women (protégées) how to live godly lives.

Chapter three's theological foundation examines womanist theology. The foremothers (Sojourner Truth, Harriet Tubman, Jarena Lee, Anna Julia Cooper and Mary Church Terrell) are underscored as role models who laid the foundation for womanist theology. The twenty-first century womanist leaders are Katie Cannon, Jacqueline Grant, and Delores Williams. Their theological perspective on womanist is presented which brings clarity and directionality to this movement.

The historical foundation takes a picture of both historical and contemporary African American female role models. These role models have been identified and classified as members of the *Class of First Honors*. All of these role models wear the title

of *Firsts.* These women represent a myriad of professional and occupational pursuits. They opened doors and demonstrated behaviors worthy of emulation.

Chapter four restates the essence of the hypothesis, "if African American girls receive instruction on historically significant African American role models using the tools of technology, then these girls will ultimately become inspired to become role models themselves." This chapter will also expound on the design of the module, its implementation, interventions, measurements, and instruments used to test the hypothesis.

Chapter five embraces the field experience of the module. The resulting outcome from this module brings with it encouragement and enthusiasm for continuation of this social media mentoring concept. The girls appeared excited at its conclusion for having acquired enhanced knowledge about many African American female role models they never knew prior to their participation in the *Class of First Honors.* This module has potentials and possibilities of providing a service to girls that fills an unmet need in the African American community.

Chapter six provides an opportunity to reflect back over the module from its inception to completion. A critical look evaluates what worked and what needs to work. The chapter brings forth constructive criticism and sound recommendations. The ASSURE instructional model was used to teach about many of the African American female role models that are "unsung mentors." This module format will continue to serve as the primary resource for the integration of technology into the curriculum. Time did not allow for the presentation of the one hundred plus African American female *Firsts*

role models; however, this module will serve as an inaugural module and a guide to develop five additional volumes of African American female *Firsts* series.

The plans for the African-American Ladies' Legacy Foundation are to become the premiere women organization for showcasing and highlighting the myriad of talents and accomplishments of African American women globally. The organization is young but filled with many dreams and aspirations to motivate young African American girls to dream *Big Dreams.* The concluding words represent the evolving motto for the African-American Ladies' Legacy Foundation: "Each One, Reach One; Each One, Teach One; and Each One, Leave One . . . A Legacy."

CHAPTER ONE

MINISTRY FOCUS

The Ministry of Mentoring

> Remember always that black history did not begin with slavery, but with ancient Egyptian kings, queens, scientists, sages, and artisans of Africa.
>
> *Ten Principles of Black Self-Esteem*, Enoch H. Oglesby

The focus for this project will address a cultural awareness knowledge void that lies dormant in the lives of young African American girls. Appendix B provides a listing of the *Class of First Honors* noting their distinctions. The ministry focus will concentrate on role model mentoring. African American girls will be taught about African American female role models who wear the distinctive title of *Firsts.*[1]

These African American female role models have all been placed into the *Class of First Honors,* a class title assigned for the purpose of guiding the project's focus. There remains a great need within the African American community for young girls to become educated about their cultural heritage. There is also a need to celebrate the outstanding accomplishments and contributions made by African American female role models at both local and national levels.

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[1]Joan Potter, *African American Firsts: Famous, Little Known and Unsung Triumphs of Blacks in America* (New York: Kensington Publishing Corp., 2009), front cover.

Ministry Context

The context for this ministry will take place between the collaborative efforts of the Twenty Pearls Foundation (TPF), which is the financial arm of Lambda Tau Omega Chapter (LTO) of Alpha Kappa Alpha Sorority, Incorporated (AKA), and the African-American Ladies' Legacy Foundation (ALL). These contexts were chosen because the researcher is a former president of LTO Chapter of AKA Sorority and maintains a general life membership with over forty years of service with this female organization of college graduated women. She is also the founder of the African-American Ladies' Legacy Foundation.

Alpha Kappa Alpha Sorority, Inc. Overview

Alpha Kappa Alpha Sorority is the global umbrella from which Lambda Tau Omega Chapter operates and performs its programs of service. Alpha Kappa Alpha Sorority is an international service organization that was founded on the campus of Howard University in Washington, D.C. in 1908. It is the oldest Greek lettered organization established by African American college educated women in the United States of America.[2]

This international organization of finer womanhood is comprised of a nucleus of 260,000 members in graduate and undergraduate chapters in the United States, the U.S. Virgin Islands, the Caribbean, Canada, Japan, Germany, Korea, and on the continent of

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[2] Marjorie J. Parker, *Alpha Kappa Alpha Through the Years 1908-1988* (Chicago: The Mobium Press, 1990), introduction.

Africa. Its membership is comprised of distinguished women who boast both excellent academic records and proven leadership skills, and who are involved in the global community through advocacy and service. Alpha Kappa Alpha has dedicated itself to improving the quality of life for citizen's worldwide and promoting peace.

The 2014 theme for AKA is "Global Leadership through Timeless Service." This program is expressed through "initiatives" that are relevant to the global community. Each initiative is considered to be "SMART" (Strategic, Measurable, Attainable, Relevant, and Transferable). The sorority's signature program for years 2010-2014 is Emerging Young Leaders (EYL). This initiative focuses on the development of middle school girls, grades six through eight. EYL's focus is leadership development, academic preparation, and civic engagement.[3]

The Twenty Pearls Foundation/Lambda Tau Omega Chapter

The Twenty Pearls Foundation is the financial arm of Lambda Tau Omega Chapter of Alpha Kappa Alpha Sorority. The foundation was established and registered as a 501© 3 tax exempt organization in March, 2001. The membership of LTO is comprised of ninety college graduate women who are committed to community service. The foundation's main purpose is to meet the philanthropic needs of LTO.

For over thirty-five years, LTO and its Foundation's Board of Directors have provided scholarships and conducted programs of services to enhance the health, welfare and educational development of individuals and families in the far south Chicago land

[3] Carolyn House Stewart, "International President Message," *Ivy Leaf* 89, no. 3 (Fall 2010): 3.

community. LTO embraces three mentoring groups of girls servicing them at various age groups and grade levels. These mentoring groups are the *Strands of Pearls*, the *Precious Pearls* and the *Prominent Pearls*. The Twenty Pearls Foundation collaborated with the African-American Ladies' Legacy Foundation (ALL) through its signature program, Emerging Young Leaders (EYL) initiative. The EYL initiative as previously mentioned targets girls in grades six through eight grades.

The Twenty Pearls' Foundation goals are to

- provide financial assistance to deserving individuals who are seeking higher education;
- support local organizations through volunteer services and financial assistance annually;
- maintain lifelong partnerships with leading organizations that have common programs of interest.[4]

The African-American Ladies' Legacy Foundation (ALL)

The ALL Foundation was founded and incorporated in 2010 in Hazel Crest, Illinois. The foundation is a 501© 3 nonprofit organization formed for charitable and educational purposes. The mission of the ALL Foundation is to educate and celebrate the notable accomplishments and worldwide contributions of African American female role models. The program initiatives for the ALL foundation are

- Africentric social media female mentoring for girls, teens and adults,

[4] Lambda Tau Omega Chapter, Alpha Kappa Alpha Sorority, Lambda Tau Omega Chapter Alpha Kappa Alpha Sorority, Inc. http://www.lambdatauomega.comParkForest, IL (accessed October 24, 2012).

- rites of passage induction ceremony, Girl to Womanhood,
- Legacy High Tea–Mother-Daughter,
- Illinois Black Hall of Fame,
- intergenerational female mentoring,
- annual African-American Ladies' Legacy conference.

The African-American Ladies' Legacy Foundation is governed by its board of directors with plans for expansion into every state where there is an African American female presence. The Board's vision for the ALL Foundation is to have satellite chapters throughout the United States of American built on the principles of women supporting each other by peer mentoring, reciprocal mentoring, intergenerational mentoring, and social media mentoring.

Village of Hazel Crest

The ALL Foundation was incorporated in the hometown of its founder, Hazel Crest, Illinois. Hazel Crest is a community in which the researcher has lived for over thirty-seven years. It is a diverse community of 14,075 people located just twenty-five miles from Chicago. The village's estimated median household income is $60,114, while the estimated median house or condo value is $178,903. Hazel Crest is located in the county of Cook, bordered to the north by Markham, Harvey to the northeast, East Hazel Crest to the east, Homewood to the southeast, Flossmoor to the south, and Country Club Hills to the west. The village is divided among three townships, with the greater part located in Bremen Township. Residents living south of 183rd Street are located in Rich

Township; those living east of I-80/94 are in Thornton Township.[5] The village's 2010 population by race and ethnicity chart indicates that African Americans comprise 73.15% of its population.[6]

Prairie-Hills Elementary School District 144

The Village of Hazel Crest is serviced by the Prairie-Hills Elementary School District 144 with 3,196 students attending the following schools: Chateaux School (K-5), Fieldcrest School (K-5), Highlands School (K-5), Mae Jemison School (K-5), Markham Park School (K-5), Nob Hill School (K-5), and Prairie Hills Jr. High School (6-8). On average, teachers in Prairie-Hills Elementary School District receive $50,754 per year.

Prairie-Hills Elementary School District 144 spends $8,033 per year per student. Seventy two percent of students in the district receive reduced price lunches. The most common ethnicities are African American, non-Hispanic, and Hispanic. Coincidentally, Mae Jemison is one of the role models featured in the instructional module for this project. She hails as a member of the *Class of First Honors* and is credited with a school named in her honor. Mae Jemison School is located in a very close proximity of the ALL Foundation where neighboring school-age children attend.

The mission of Prairie-Hills Elementary School District 144 is to empower all students to become lifelong learners who are active participants in their own education; to

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[5] Village of Hazel Crest. http://www.villageof hazelcrest.com/about.html (accessed October 24, 2012).

[6] HazelCrestDemographics.http:www.clrearch.com/HazelCrestDemographics/IL. Pop (accessed October 24, 2012).

establish high expectations for all students and staff; to provide safe and secure schools; to develop curriculum that provides enriching and challenging experiences; and to promote equal opportunities and access to tools and technology for a quality education in an environment where the community and the schools work together.[7]

Bremen High School District 228

Bremen District 228, located in the southwest suburbs of Chicago, serves over 5,000 students and employs 613 full and part time employees. Bremen High School in Midlothian opened its doors to students in 1953. Since then, as the suburb grew, District 228 opened three additional schools. Tinley Park High School opened in 1961; Hillcrest High School, in Country Club Hills, opened in 1967; and Oak Forrest High School opened in 1970. The mission of Bremen District 228 is (a) to provide each student with core values, knowledge, and skills in order to thrive academically, socially, emotionally, and physically in a diverse world; (b) to develop character; and (c) to achieve full potential in one's personal and professional life.[8]

Hillcrest High School

Hillcrest High School, located in Bremen District 228, services students who reside in the boundaries of the African-American Ladies' Foundation and happens to be

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[7] Prairie Hills District 144, http://phsd144.net/domain/19 (accessed on October 24, 2012).

[8] Bremen High School District 228, http://bhsd228schoolwires.net/page5 (accessed October 24, 2012.

the school that the researcher's daughter graduated in 1989. The demographics of the school have changed drastically since her daughter's attendance in the 80's. Hillcrest High School is comprised of the following demographics: white, 0.08%; African American, 95.2%; Hispanic, 1.3%; and Asian, 1.3%. The attendance rate for the school in 2010 was 91.4% following the district and state by 3% points. The graduation rate was 100% (excellent) and the dropout rate was 0.8%, which overall was less than the dropout rate for both the District and the State of Illinois.[9]

The Author and the Ministry of Mentoring

The researcher, Ceola Davis Barnes, is the mother of three adult children, one girl who is the oldest, followed by the two boys. The daughter presently serves as the Associate Vice President of Strategic Affiliations and Urban Health Initiative, University of Chicago Medicine. She is married with one child. The oldest son is not married and serves as a project manager with the State of Illinois, Capitol Improvement Division. The youngest son is married with two small children, one boy and one girl. He presently works in multilevel marketing as a business entrepreneur.

Ceola was born in Parkdale, Arkansas, a small, rural farm town located in the Delta. Growing up in the South was a far cry from an easy life. Her parents were sharecroppers who lived on a cotton plantation. Her father only attended school through the fourth grade, and her mother graduated from the eighth grade, the highest grade level

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[9] Hillcrest High School, http//www.localschooldirectory.com/public-schools/24980/IL (accessed on January 4, 2013).

that was available in Parkdale at the time. Farm life was taxing; it meant picking cotton, chopping cotton, planting, and harvesting all of your food. It meant long hours in the hot sun and missing school two to three days per week during the harvest season. It was a life of hard work; the typical week consisted of part-time school attendance and church on Sundays. After church services on Sunday was the only time for leisure play with siblings and surrounding neighbors.

Ceola grew up in the Christian Methodist Episcopal Church, and after the family relocated to a town where her parents became landowners, they joined the Mt. Olive Missionary Baptist Church in Dermott, Arkansas. She enjoyed church and school life as they were viewed as recreational. Church and school were a welcoming deviation from farm work. She was very involved in school and church activities as a child growing up in the South. She was a Sunday school teacher and a member of the church's choir, and in high school she was the senior class president, a member of the National Honor Society, and the school's choir. Ceola also participated in all of the school clubs and social activities.

Ceola observed her mother as her first teacher and as a woman devoted to God and very active in the local church. Her mother was affiliated with the Eastern Star's fraternal organization where she became the Worthy Associated Matron. She can vividly remember observing her mother and her Eastern Star sisters attired in their white uniforms as they attended their monthly Saturday meetings. It was because of this shared sisterhood and the bonding of these women that prompted Ceola to become involved with the sisterhood she found in the Alpha Kappa Alpha Sorority.

As she reflects back on her childhood days, there was the presence of mentors along the way. The most influential female mentors in the researcher's life were her mother, followed by her kindergarten, home economic, and business education teachers. All of these teachers were females and ironically shared the last names of Johnson. The researcher was most attracted to the way her teachers dressed and the special interest they took in their students.

Ceola's first grade teacher had such a great effect upon her that she spent two years in this grade because she did not want to part company with her. Her home economics teacher influenced her development of culinary skills and dining etiquette. The business teacher influenced her to major in the same academic area in which she had majored. She was also influenced by their styles in fashion as well. All three of these teachers painted a visual picture for the researcher to build a professional life. She was also influenced by the church dress style of her mother who loved hats, pearls, and broaches. These are favorite collections of the researcher.

Ceola was fortunate enough to have seen her first grade teacher, whom she had not seen since 1962, in 2010 at a family reunion held in Arkansas. She came to the old Savage School to greet the family members she had taught years ago. This occasion and reunion with her was a most memorable experience that will be cherished forever.

Ceola did not realize at the time that these ladies were her role models. These teachers aided in shaping and influencing the person she is presently becoming as she charts this phase of the journey, called life. After high school, Ceola attended the same college as her role models, Arkansas Mechanical and Normal, a land grant college.

Ceola had a relatively successful career as an educator, a sharecropper's daughter, who came to the bright lights of the windy city, Chicago, following in the footsteps of her older siblings. Her career evolved from teacher to counselor, department chair, curriculum coordinator, school-to-work coordinator, assistant principal, and ultimately to principal of two predominately African American elementary schools, Mary Church Terrell, and Jane A. Neil, Special Needs School. Ceola's teaching career expanded over twenty-five years of delivering direct face-to-face instruction to high school students with a larger population of these students being girls.

During Ceola's first year at a high school located in the Roseland community on the south side of Chicago in 1981, she was assigned to room 210 where her duties entailed that of being a learning disabilities resource teacher. This was a completely new discipline for her to teach. She was in awe, a new school, and no experience of working with learning disabilities students.

On Ceola's second day at this school, an older female teacher was assigned to share the same classroom. God had placed the researcher with a guardian angel to serve as a role model and a mentor. Ceola would observe her mentor teacher as she interacted with the students and would often refer to her mentor as a master teacher. She modeled and Ceola observed. Her mentor became her friend and confidante. A lifetime relationship and friendship was established and was maintained until her mentor's death in 2010. She was able to learn from her role model and often emulated her as she delivered instruction to the students.

After Ceola's second year at the assigned high school, another female mentor role model surfaced. The principal assigned to the school was an alumnus from the same college she had graduated. Additionally, she was from the same part of the rural state and was from the same hometown as Ceola's aunt. Prior to the principal being assigned to the high school, the two did not know each other; however, they knew some of the same family names. The mentor principal provided a venue for the researcher to grow and develop professionally. This relationship served as a springboard for the researcher's entry into school administration.

At present, Ceola maintains dual memberships at both New Faith Baptist Church in Matteson, Illinois (with over a twenty year membership) and a recent membership at the Antioch Missionary Baptist Church in Miami Gardens, Florida. The instructional component of this module will be available for churches, schools and for other nonprofit organizations usage.

As technology continues to evolve, the ALL Foundation will use it to promote cultural heritage learning, leadership development skills for young African American girls, and intergenerational female legacy building activities. Many of these activities will be engaged learning that will utilize the tools of social media to achieve the desired outcomes. Online learning and social media mentoring will be the end products.

Throughout Ceola's life there have been individuals who assisted her along the way; these individuals were role models and mentors who helped to shape and mold her character and guide her professionally. It is because of these life experiences, she has been given the charge and motivation to reach back and bring forward the next generation

of African American girls. The researcher's life motto is one that is woven into the fabric of the ALL Foundation: "Each One, Reach one; Each One, Teach One, and Each One leave One . . . A Legacy."

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY PROJECT

> There are still many causes worth sacrificing for, so much rich history yet to be made.
>
> Michelle Obama, *85 Quotes from Black Women to Inspire You*

The two major categories that are pertinent in the state of the art literature review are African American female role models serving in the capacity of mentors and social media inferences used for communication purposes. Definitions are supplied to address mentoring terminologies, as well as the various categories of mentors. African American female role models are chronicled by birthdates and categorized as being either historical or contemporary role models. The various forms of media discussed date from the eighteenth century and advance to twenty-first century social media.

Mentoring indeed works according to a study conducted by Big Brothers-Big Sisters National Mentoring Program. Its research found that when young people met with a mentor three times a month for one year 46 percent were less likely to begin using illegal drugs; 52 percent less likely to skip school; and 33 percent less likely to get into fights. In addition, students with mentors were shown to have greater confidence in their performance at school and better relations with their family.[1]

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[1] Thomas W. Dortch, *The Miracles of Mentoring* (New York: Doubleday, 2000), 9.

In another study, Proctor & Gamble looked at its membership program in the Cincinnati school and found that the participating young people were more likely to stay in school, achieve and aspire to better grades, and pursue higher education after graduation. After receiving mentoring, 86 percent of the senior classes went on to college.[2]

First, what is a mentor? The concept of a mentor originated in Homer's *Odyssey*, written around the eighth century BC. When Odysseus leaves for the Trojan War, he entrusts his son Telemachus to a man named Mentor, who serves as his teacher.[3] According to the *Miracles of Mentoring* by Dortch, he defines a mentor to be " a trusted guide," " a provider of wise counsel," "a confidant." [4] Consequently, throughout history mentors have emerged as advice givers, as well as role models. The term "mentor" will be used interchangeably with the term role model as it relates to the process of mentoring.

Mentors served as a major source of knowledge long before formal schooling or workplace training came into existence. Although not always conscious of the mentoring roles they played, mentors accepted responsibilities and challenges of preparing their protégés by sharing with them the expertise and practical know-how gained through their own experiences.

Secondly, what is a protégée? Webster defines a protégée as a person under the patronage, protection, or care of someone interested in his career or welfare (Random

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[2] Ibid.

[3] Gordon Shea and Stephen C. Gianotti, Crist Mentoring (San Leandro, CA: Axon Press, 2009), 9.

[4] Dortch, *The Miracles of Mentoring,* 5.

House Dictionary). If the process of mentoring is to take place, there must an informal or formal relationship present between both mentor and protégée. Larry Krieder places mentors into the following categories: disciplers, coaches, teachers, and counselors.[5] He expounds upon the roles each has in the mentoring relationship.

Categories of Mentors

If a son or daughter is a new Christian, a mentor will want to disciple this young protégée into the faith of Christianity. This will mean spending time studying the Bible together, answering questions and praying together. The mentor's role in this relationship is to ground the new spiritual son or daughter in the basics of Christian faith, laying the foundation for a fruitful life of following Jesus. Discipler-mentors are those who relationally reach out to their protégés to teach them biblical truths.

A coach is often described as helping to clarify goals and develop strategies for achieving those goals. As a coach, a mentor shares skills, knowledge, and expertise to help the protégée grow in a particular direction. These things guide the protégée through the process of goal setting. Coaching is goal-oriented and may focus on almost any area of life, such as business, career, family, health, personal growth, spirituality, and financial responsibility.

A teacher is one who can organize information and present it to the protégée in a manner in which it can be learned rapidly. The teacher may provide mentoring in

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[5] Larry Kreider, *Authentic Spiritual Mentoring* (Ventura, CA: Regal 2008), 129.

leadership development, cross-cultural evangelism, impartation of specific knowledge, or conflict resolution. This information may be communicated in a training course, in a small group, person to person, or through the use of technology integration. Regardless of the setting, a teacher will challenge the protégée to use information and make it life relevant.

A counselor's central focus is both wise and timely and gives a perspective for the protégé's life. The counselor acts as a sounding board for the protégée to process new ideas or difficult situations and imparts hope when the protégés's world seems overwhelming. Counselors will listen carefully and help their protégés avoid making serious misjudgments as they work through issues in the past or present. They give specific advice for specific situations.[6]

Who is a role model? Webster defines a role model as a person whose behavior, example, or success can be emulated by others, especially by younger people (Random House Dictionary). Doyle states in her book *Mentoring Heroes* that "finding a role model" is easier than finding a mentor and that "you learn from role models by listening to their words of wisdom and by analyzing their character."[7] Roles models are neighbors, co-workers, bosses, relatives, religious leaders, politicians, and television personalities. They are people who have limited or no direct communication contact.

Many studies have had as its subject role models in relationship with adolescence. It is because adolescence is a state of life where the person has not yet developed an

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[6] Ibid., 129-131.

[7] Mary K. Doyle, *Mentoring Heroes:52 Fabulous Women's Paths to Success and the Mentors Who Empowered Them* (Batavia, IL: 3E Press, 2000), 61.

independent way of neither thinking nor the autonomy in decision making. Thus, the adolescent is usually seeking a direction, and this direction or orientation sense can be achieved through considering a person as a role model. "When you find yourself admiring and wanting to be like someone, you have found a role model or possible mentor." [8]

The African American female role models who are featured in this module have all demonstrated exemplary character and extraordinary fortitude worthy of emulation. They have traveled into arenas of greatness, and all have graduated and been awarded the distinctions for being members of the *Class of First Honors.* The *Class of First Honors* are all African American female role models who have excelled in the category of *Firsts* in various walks of life in the history of America (see Appendix B).

This mentoring module places an intentional focus on African American women serving in the capacity of role models as mentors. The following title includes a relatively new terminology, *Africentric,* instead of the more familiar term *Afrocentric.* According to J. Deotis Roberts, the word *Afrocentic* has currency in a wide range of activities and events among African Americans, whereas *Africentric* is now being used more often instead of the former because it is more etymologically connected to the root word Africa.[9] Therefore, the term Africentric is referenced in the title of this paper.

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[8] M. Ezarik, "A Role Model Can Change your Life," http://web.ebscohost.com/108 (accessed October 24, 2012).

[9] J. Deotis Roberts, *Africentric Christianity: A Theological Appraisal for Ministry* (Valley Forge, PA: Judson Press, 2000), vii.

Both historical and contemporary role models were chronicled by their birth dates as they were referenced in all three volumes of *Black Women in America*[10] (see Appendix C). The role models born in the seventeenth and eighteenth centuries are classified as being historical role models. These historical role models are Phillis Wheatley (c.1753), Jarena Lee (1783), Sojourner Truth (c.1795), Harriet Tubman (1820), Rebecca Lee Crumpler (c.1833), Mary Jane Patterson (1840), Charlotte E. Ray (1850), Madame C.J. Walker (1867), Mary McLeod Bethune (1875), Bessie Coleman (1892), and Hattie McDaniel (1895).

The contemporary role models classified were born in 1900's; they are Gwendolyn Brooks (1917), Constance Baker Motley (1921), Althea Gibson (1927), Shirley Chisholm (1954), Oprah Winfrey (1954), Condoleezza Rice (1954), Mae C. Jemison (1956), Michele Obama (1964) and Gabrielle Douglas (1995). These contemporary role models in many instances followed the footsteps of their precursors (see Appendix A). Mentoring has become a way of self-fulfillment by allowing mentors to build personal legacy for future generations.

Social media mentoring assumed a different venue during the time and place in which the historical role models lived and functioned. These historical women were confronted with very limited resources and opportunities. They had to be creative in developing and exploring ways to communicate with each other and with the general populace. Many of the historical role models communicated using the media of slave

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[10] Darlene Clark Hine, *Black Women in America,* vol. 1 (New York: Oxford University Press), xvii-xx.

narratives and autobiographies, spiritual songs, the Bible, newspapers, and quilts as venues to communicate their lives and legacies.

Eighteenth and Nineteenth Century Social Media

Slave Narratives and Autobiographies as Media

The voices of the eighteenth and nineteenth century African American women are beginning to be heard again across the barriers of time and the distortions of historical records. We have notables like Phillis Wheatley, Sojourner Truth, Harriet Tubman (*Class of First Honors* participants), who have long been considered heroines and role models. However, there are other unsung role models during this era that also made notable contributions as well. All of these role models were inheritors of a black female tradition of activism founded on a commitment to religion, faith, human rights, and women's struggles.

Jarena Lee, Zilpha Elaw, and Julia Foote were all also notable unsung female pioneer role models. They were writers and preachers who chose to communicate their experiences through autobiographical stories of their life experiences. These role models found in their faith an impetus to live their lives as religious social activists. Their autobiographies depict a landscape of regions where women traveled and made great sacrifices for the cause of freedom. Their autobiographies marvel the adventures of new

unfolding frontiers.[11] Their writing serves as a form of media, a form of communicating their lives, their struggles, and their legacies in print.

Slave narratives were a form of media exposure for female slaves to communicate and to express their feelings. However, most of the antebellum slave narratives prior to the Civil War were written by white men because most slaves could not read or write. A few, on the other hand, were written by women, and, thus, provide a unique perspective into the institution of slavery. *The History of Mary Prince,* published in 1831, and Harriet Jacob's *Incidents in the Life of a Slave Girl,* published in 1861, both attest to the brutal sexual exploitation of female slaves. Furthermore, both narratives detail one of the most troubling aspects of American slavery—the division of slave families in which a slave mother is sold in one direction and her children in another. [12]

Spirituals Used As Coded Media

There were three major sources from which the raw materials of Negro spirituals were derived. They are the Old and New Testaments, the world of nature, and the personal religious experiences. Echoes from each of the sources are present in practically all the songs slaves would sing. Many of these songs continue in the southern traditions.

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[11] William L. Andrews, *Sisters of the Spirit: Three Black Women's Autobiographies of the Nineteenth Century* (Bloomington, IN: Indiana University Press, 1986), viii, ix.

[12] James Tackach, ed., *Slave Narratives* (San Diego, CA: Greenhaven Press, Inc., 2001), 19.

The Bible

The Christian Bible furnished much of the imagery and ideas with which the slave singers fashioned their melodies. There is great strength in the assurance that may come to a people when they know that they are children of destiny. The Jewish concept of life, as stated in their records, made a profound impression on this group of people who were themselves in bondage. God was at work in all history. He manifested himself in certain specific acts that seemed to be over and above the historic process itself. The slaves caught the significance of this truth when singing,

> When Israel was in Egypt's land,
> Let my people go;
> Oppressed so hard they could not stand,
> Let my people go,
> Thus saith the Lord, bold Moses said,
> Let my people go.
> Go down, Moses, way down in Egypt's land
> Tell ole Pharaoh
> Let my people go.[13]

The World of Nature

The world of nature furnished the spirituals with materials that were readily transformed into religious truth. These materials were used solely in terms of analogy, with no effort to work out any elaborate pattern with regard to the significance of nature and man's relation to it. Most often the characterizations are simple and to the point.

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[13] Howard Thurman, *Deep River: Reflections on the Religious Insight of Certain of the Negro Spirituals* (New York: Harper & Brothers, 1955), 12-13.

For instance, in the South there is a small worm that crawls along in a most extraordinary manner. He draws his little tail up to his head, making his body into a loop, and then holding himself by his tail, he extends his head into the air and forward. He is familiarly known as an "inch worm." His movement is slow, deliberate, formal, and extremely dignified. Often with his entire body lifted, he seems uncertain which way to go, swinging himself from side to side in the air until at last he lets himself straighten out on the ground. The mention of the inch worm ignited flashbacks of cotton field days. It is amazing how the source of the inch worm's name, and how songs with meanings were derived from nature and intertwined with life experiences. Observing the creature in the early morning on the cotton leaf, the slave felt that the inch worm characterized much of his own life; hence this song emerged,

> Keep a inchin' along
> Massa Jesus comin' by an' by,
> Keep a inchin' along like a 'o'' inch worm,
> Massa Jesus comin' by an' by.[14]

Religious Experience

The religious experiences of the slave were rich and full, but because of his avenue of emotional expression, they were definitely limited and circumscribed. His religious aspirations were expressed in many songs delineating varying aspects of his desires. The other worldly hope looms large, and this of course is not strange; this hope is always available when groups of people find themselves completely frustrated in the

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[14] Ibid., 24-25.

present. These familiar songs were songs of deliverance: "Don't leave me Lord; I want to be ready to walk in Jerusalem just like John; and Lord, I want to be a Christian in a' my heart!"[15] The researcher can identify with many of these songs as being ones that her parents and elders in the church would often sing.

Perhaps the best known use of spirituals was in the service of freedom during the slave period; they were imbedded in hidden or coded messages in song lyrics for the purpose of clandestine communication on the Underground Railroad. One of the first public revelations by a former slave of this practice of secret communication through spirituals is found in the autobiographical writings of Frederick Douglass.

The two common types of coded spirituals used were signal and map songs; a singer or group of singers communicated in code that a certain event, such as a planned escape from a plantation, was imminent. In map songs, words were echoed as "Follow the Drinking Gourd," referring to the Bigger Dipper or the North Star. This was an important compass guide for those who needed to be certain that they were traveling north on their way to freedom. It is very likely that both signal and map songs were utilized in combination with any number of other clandestine communications. These symbols represented specific places designated for a successful trip to the North or Canada.

Singing also contained coded symbols that were used as a means of expression of democratic values and community solidarity. It was a source of inspiration and motivation and an expression of protest. These coded communications were always

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[15] Ibid., 26.

prevalent in varying degrees, since the struggle for freedom was such a salient part of their daily lives.[16] Singing provided hope for the hopeless.

Newspapers as Media

Newspapers were used as a form of media during the lives and times of many of the historical female role models. The first newspaper published in the United States to be owned and operated by African Americans was the *Freedom's Journal*, which made its debut on March 15, 1827. Published in New York City by Samuel Cornish and John B. Russwurm, it covered a wide range of international, national, regional, and local news. Although published in New York City, the newspaper served a much larger geographical area during the two years it was in existence. *The Colored American* (January 1837-December 25, 1841) was also published from New York City, with Samuel Cornish as editor, and its reach also extended far beyond the city.

Other early African American newspapers include the following: *Provincial Freeman*, published from 1854 to 1857 in Ontario, Canada; Frederick Douglass' the *North Star,* published in Rochester, New York between 1847 and 1855; *The National Era*, published in Washington, D.C. between 1847 and 1860; Benjamin Lundy's *Genius of Universal Emancipation* published 1821 through 1835; The *Liberator*, the most popular of the publications was published by William Lloyd Garrison between 1831 and 1865; *The Friend of Man* published between 1836 and 1842; and *The National Anti-*

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[16] Ibid.

Slavery Standard published between 1840 and 1870. All of the above advocated for the abolition of slavery and reported on antislavery activity throughout the country. [17]

Quilting as a Means of Media

Hidden in Plain View, authored by Jacqueline L. Tobin and Raymond G. Dobard, provides an overview of how slaves used quilts to display coded messages as a form of communication on the plantations. These quilt patterns revealed codes that were intended as mnemonic devices. These mnemonic devises were used to aid the slaves in memorizing directives before an attempt was made to escape. The names revealed in the quilt patterns functioned as coded metaphors; in other words, the patterns represented certain meaning.[18]

According to Tobin, a lady by the name of Ozella McDaniel Williams, whose family maintained a tradition of passing down family stories, provided the names and messages relayed in the following quilt patterns: "monkey wrench," "wagon wheel," "log cabin," "shoofy," "bow ties," "cathedral church," "double wedding rings," "flying geese," "drunkard's path," and " tumbling boxes." All quilts carried an inlaid message that was only common to the slave community.

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[17] Marjory Allen Perez, "Early-African-American and Anti-Slavery Newspapers for African-American Research," http//www.archives.com/experts/perez-majory/early-african-american-and-anti-slavery (accessed January 13, 2013).

[18] Jacqueline L. Tobin and Raymond G. Dobard, *Hidden In Plain View: A Secret Story of Quilts and the Underground Railroad* (New York: Doubleday, 1999), 69.

Ozella noted that there were ten quilt patterns used to direct the slaves to take particular actions. The ten quilts would be placed on the fence one at a time with a specific message. It was not uncommon to air quilts on the fence; therefore, the master and mistress would not be suspicious when seeing the quilts displayed in this fashion. After the quilts were displayed, the slaves could nonverbally alert those who were escaping. Only one quilt would appear at a time. Each quilt signaled a specific action for a slave to take at the particular time that the quilt was on view. When the "monkey wrench" quilt pattern was displayed, this informed slaves to start to gather all the tools they might need on the journey to freedom.

The second quilt placed on the fence was the "wagon wheel pattern," which signaled the slaves to pack all of the things that would go in a wagon or that would be used in transit. When the "tumbling boxes" pattern appeared, the slaves knew it was time to escape. How long each quilt remained on the fence before being replaced was unknown. The code had a dual meaning: first, to signal slaves to prepare to escape and second, to give clues and indicate directions on the journey.[19]

Twentieth Century Social Media

The twentieth century ushered in telephones with party lines having many capabilities for media expansion. Cell phones or mobile phones are "essential" in today's society. Televisions have advanced from heavy awkward tube like instruments to light-

[19] Ibid., 70.

weight flat screens. Computers have evolved from desk top to hand held instruments incorporated into mobile phones, and radios have progressed from citizen bands, walkie talkies, and high definition digitals to satellites. Many of the twentieth century media tools have been upgraded into high definition social media usage.

Twenty-first Century Social Media

Social media is an umbrella term that covers a group of web-based software applications, the content is generated by users of these applications, and services that are accessible to just about anyone with a web browser. [20] These include social networking (Facebook, MySpace, LinkedIn), Wikis (web pages for collaboration), blog (personal online diaries), video and photo-sharing (YouTube, Flicker, Webshots), social bookmarking (delicious, digg), online reviews (yelp, epinions), and virtual worlds (second life, world of warcraft). Facebook tends to be the more popular.

Shirky suggests that there are four stages to mastering the connected world: sharing, cooperating, collaboration, and collected action. [21] Sharing is the key to connecting online, and it is a fundamental skill of network literacy. Cooperating in networks is typically done through the sharing of ideas and resources but without much accountability, action, or follow-through on the ideas. Collaboration requires the best

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[20] John K. Waters, *The Everything Guide to Social Media (*Avon, MA: Adams Media, 2010), 2.

[21] Scott McLeod and Chris Lehmann, *What School Leaders Need to Know About Digital Technologies and Social Media* (San Francisco, CA: Jossey-Bass, 2012), 70.

efforts of those involved to build something together. Collection action in a community often results in positive global change for all stakeholders.

Social media differs from traditional media in two radical ways. First, the users generate the content, write the blog, and then make and upload the video. Second, it is interactive; people don't just read the blog posting, tweet, or review; they comment on it. That interaction is, in fact, the essence of the forum. Referenced below are various social medial tools identified as Broad Categories of Social Media.

Broad Categories of Social Media

- messaging and communication: blog services, video and photo blogging tools, podcasting, and micro-blogging;
- communities and social groups: essentially, all of the social, business, and special-interest networking services;
- photo and video sharing: specialty services that allow you to upload photos and videos to the web, and to manage these images;
- social bookmarking and tagging: services that allow users to identify online content with keywords, and share the links. You get the descriptions and some opinions, but not the actual content;
- collaboration and cooperation: Websites that allow users to add and update content from their browsers. "Wiki" has become the generic term;
- opinion and reviews: services such as yelp and epinions, which provide user-generated reviews of everything from books to restaurants;
- virtual worlds: rich environments in which you interact with other users in real time through avatars. Second Life is the most famous, but online role playing games, such as World of Warcrat, fit this definition too. [22]

[22] Ibid., 3.

Social Media Mentoring

Mentoring is traditionally thought of as a long term relationship where a mentor guides a protégé's career through face-to-face meetings. This face-to-face environment of traditional mentoring can also be replaced with more versatile media, such as social site Facebook. Thus, the use of this application allows mentoring to take place over greater distances and in different time periods. For the purpose of this project, Edmodo (Facebook) is used to implement social media mentoring.[23]

Edmodo

What is Edmodo? [24] Edmodo is the social media tool used to teach African American girls about pre-identified African American role models who are members of the *Class of First Honors*. Edmodo is the social media platform often described as Facebook for schools. It is that and much more. It attracts teachers and students with a social element that resembles Facebook, but there is even greater value in the educational applications. It enables exceptionally secure cloud collaboration. A teacher, school, organization, or district can easily manage a system that provides the best features of the

[23] "Mentor with Social Media," http://www.nwlink.com.com-donclark/leader/mentor/mentoring (accessed January 13, 2013).

[24] "Edmodo, the Social Learning Network for the Classroom," http://susd.edmodo.com (accessed October 24, 2012).

cloud while practically eliminating the anxiety that we associate with students on the internet. Edmodo promotes anytime and anyplace learning.[25]

Both historical and contemporary role models made indelible marks in the history books of America. These African American role models were creative in expression and were able to survive during unfriendly times. They capitalized on the resources that were available and modeled behaviors that laid a foundation for future generations to build on, learn from, and emulate. These role models were able to use various forms of communication to characterize their lives and their legacies.

Media was chronicled from the days in which African American female role models used secret codes to communicate to its present day's usage. African American female role models have transcended from the captive days of bondage slavery and excelled to the highest office in the United States of America. This honor and credit is bestowed on *First Lady* Michelle Obama who is a member of the *Class of First Honors.* She wears the title of *First Lady of the United States of America.* Jarena Lee, Sojourner Truth, Harriet Tubman, Phillis Wheatley and other pioneer legionary role models must be smiling in heaven on this remarkable accomplishment. The title, *First Lady* of the United States of America, donned by Michelle Obama, would not be possible had not the historical role models worn the title *First.*

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[25] Ibid.

CHAPTER THREE

THEORETICAL FOUNDATION

The theoretical framework examines the biblical, theological, and historical perspectives on role model mentoring. Emphasis is placed on African American female role models throughout the context of this document. The Old Testament will focus on the mentoring relationship between Ruth and Naomi, and the New Testament focuses on Titus 2. The Biblical foundation also includes an Appendix M which illustrates African biblical female role models. The theology and the historical foundations will portray African American female role models who have made significant contributions to humanity. The research takes you on a role model mentoring journey in time, dating from biblical days and continuing to the present year, 2013. This trip is an adventure!

Biblical Foundation[1]

Old Testament Foundation: Ruth 1:16-18

> [16]But Ruth replied, "Don't urge me to leave you or to turn back
> from you. Where you go I will go, and where you stay I will stay.
> Your people shall be my people and your God my God. [17]Where
> you die I will die, and there I will be buried. May the Lord deal
> with me, be it ever so severely, if anything but death separates

[1] All Biblical references, unless otherwise noted, are from the New International Version.

> you and me." [18]When Naomi realized that Ruth was determined to go with her, she stopped urging her. The journey begins.

The uniqueness of two women characters, Naomi and Ruth, and the special mentoring relationship they shared will be examined. The story of Ruth and Naomi depicts an excellent model for female mentoring. Naomi is the older, more experienced wise woman, who serves in the capacity of a role model-mentor. She is also one of the leading characters in the Book of Ruth. Ruth is a younger woman, who carries the distinction of having a book of the Bible named in her honor. Ruth assumes the character role of protégée in this mentoring relationship.

The action in the opening chapter of the book of Ruth revolves around Naomi, as she provides the thread for the narrative continuity in this chapter. She will be followed from Bethlehem to Moab and will ultimately return to her homeland. The story begins with a simple development; however, a great deal of context will be revealed with few words as the story unfolds. The setting depicts a time of political unrest and discourse. There is a lack of religious leadership and the people are under recurrent threats of war and inner disintegration. In addition, "there was a famine." The famine causes Naomi, along with her husband, Elimelech, and their two sons, Mahlon and Chilion, to move from Bethlehem to the nearby country of Moab. The family believes that Moab will provide greater opportunities for their survival.[2]

Shortly after the family's move to Moab, Naomi announces the loss of her husband, Elimelech. She is now widowed and will need to depend on her sons for

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[2] Johanna W.H. Bos, *Ruth and Esther: Women in Alien Lands* (Nashville, TN: Abingdon Press, 2001), 8.

custodial care. In the midst of her grief, a glimmer of light appears with the announcement of sons' marriages to Ruth and Orpah, who are Moabite women[3] (Moabites are descendents of the elder of Lot's two surviving daughters). Marriage in this culture was honored and well respected. Men were the providers and women were to bear children to keep the family's name alive. This was one of the main reasons for Naomi's sons' marriages into a culture that was prohibited by the Mosaic Covenant.[4]

In the Israelites culture, cross-cultural marriages were unthinkable, as was the move Naomi's family made from Bethlehem to Moab. The move was considered an act of disobedience and in defiance of the Islamic Law. This act of noncompliance caused a judgment to be placed on Naomi's family, according to some biblical scholars.[5]

Ruth and Orpah were married for ten years to Mahlon and Chilon. These were very harmonious years. They had found Naomi to be a real mother in every sense of the word. Their spouses had learned from their father how to be good husbands and from their mother how to treat women respectfully, yet keep them secure. Ruth and Orpah had agreed they had gotten treasurers in their marriages. Then the unthinkable happens without warning, and within days of each other, Mahlon and Chilion die, leaving the three women bereft, clingiug to each other in their grief and depression. These women

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[3] Merrill Unger, *Unger's Bible Dictionary* (Chicago: Moody Press, 1966), 753.

[4] Mosaic Covenant in this paper refers to the relationship between Yahweh and Israel as expressed in Exodus through Deuteronomy. Also, in the Mosaic Covenant famine was related to disobedience or testing.

[5] Charles P. Baylis, "Naomi in the Book of Ruth in Light of the Mosaic Covenant," *Bibliotheca Sacra 161* (October-December 2004): 421.

have no idea how they are to go on living without the young men's presence and support. Ruth and Orpah know that Naomi has been the only island of safety in their world.[6]

In the context of the story, a widow like Naomi in a foreign county has no future at all. She makes a conscious decision to return to her homeland. By returning to her people, she can at least hope for some charity, but without a male heir, she is essentially defenseless and powerless even within her own society.[7]

Journey to Bethlehem

The geographical setting of this journey is significant. As Naomi, Ruth, and Orpah debate their choices on this dusty road from Moab, the echo of Moses' voice should have rung in their ears. A scant two hundred years before this and at this very location, Moses had given lectures recorded in the Book of Deuteronomy that Israel was to return to Yahweh. Naomi is bitter, as she blames the Lord for bringing about the situation in which she finds herself in. Naomi feels that the hand of the Lord has turned against her and argues that it does not make logical sense for Orpah and Ruth to remain aligned with her. This was her first order of concern for them.[8]

Naomi's second order of concern explains the basis for her previous instruction that they reject Israel for Moab and remarry in their homeland. Based on the levirate

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[6] M.L. del Mastro, *All the Women of the Bible* (New York: Castle Books, 2006), 359.

[7] Ruth B. Moynihan, "Ruth and Naomi," *Daughters of Sarah* (Winter 1995): 43.

[8] Lender E. Keck, ed., *The New Interpreter's Bible*, vol. 2 (Nashville: Abingdon Press, 1998), 904.

marriage law[9] and the fact that she has no more sons, Naomi concludes that Ruth and Orpah cannot legally get married in the Israelite society. Naomi knows childless widows in Israel are prevented from marriage outside the family. When brothers live together and one dies and has no son, the wife of the deceased shall not be married outside the family to a strange man. Her husband's brother may marry her and perform the duties of a husband. In Naomi's common sense reasoning, the hope of a husband, and thus children for Ruth and Orpah, can only be found outside the restrictive laws of Israel's God.

In response to Naomi's second imperative, tears fall from Orpah as she at last accepts Naomi's advice to return back to her home and her gods. She kisses Naomi while still weeping as she departs to her mother's house. Ruth, however, remains behind, cleaving unto the mother-in-law whom she loves more than life itself.[10]

When Ruth finally speaks up, her words have overtones of indignation that the usual English translations fail to capture. The word in question is *azab,* usually translated to mean to "leave," but in this context can be understood as "changing primary allegiance." Ruth now becomes indignant because Naomi is urging her to abandon her present loyalties and to turn her back on her previous commitments.

Ruth makes statements that declare her intentions for the future—"I will go;" "I will lodge;" "I will die;" and "I will be buried." However, the statements translated here as "your God will be my God" and "your people, my people" most frequently represent a statement of present rather than future reality. It is possible that Ruth means for these

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[9] Levirate marriage laws allowed for a woman to marry her deceased husband's brother in order to carry on the family's name.

[10] Edward F. Campbell Jr., *The Anchor Bible: Ruth* (Garden City, NY: Doubleday & Company, Inc., 1975), 82.

statements to stand as an explanation for the rest of her declaration. Ruth has already committed herself to the Lord by whom she swears. She has already committed herself to the family in which she married. These firm and present loyalties explain Ruth's determination to "cling" to Naomi and her indignation at being asked to return to her family of origin. In essence, Ruth says, "Your God is my God, and your people are my people; therefore, where you go I will go, and where you lodge I will lodge, and it makes me angry when you urge me to abandon these commitments!"

This oath formula made by Ruth assumes that the Lord is the one who reads the intentions of the heart and punishes lies. If Ruth's husband had beeu alive, or if she had been living in her father's house, such an oath might not have been considered binding. According to Hebrew traditions, every vow of a widow or of a divorced woman, by which she bounds herself is considered bindiug by the law. Therefore, once Ruth makes this oath, she must assume responsibility by honoring it.[11]

Ruth was neither legally required nor customarily expected to remain with her mother-in-law. Thus, her speech must be understood as an act of "hesed," showing love and loyalty over and beyond what is considered normal or expected. Naomi takes a common sensc approach to the future as she tries to reason with Ruth. She sees no way how Ruth could benefit personally from continued association with her. Reason alone could not justify Ruth's decision to "cling" to her mother-in-law. Her words and actious are governed by loyalty and love, rather than by logic.

The normative tradition regarding the exegesis of the entire verse is "where you die so shall I die." It refers to the four forms of capital punishment inflicted by the court:

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[11] *The New Interpreter's Bible*, vol. 2 (Nashville: Abingdon Press, 1998), 907.

stoning, burning, the sword, and strangulation. "And there I shall be buried" refers to the two types of graves prepared by the court, one for those who have been stoned or burned, and the other for those who have been killed by the sword or strangled."[12]

In the Jewish tradition the interchange between Naomi and Ruth is used as a pattern for testing the sincerity of converts to Judaism. When Naomi says "Go back" three times to both Orpah and Ruth, the law concludes that a new convert should be repulsed three times. When Naomi tries to convince Ruth that accompanying her will have its disadvantages, the law in the same way, conclude converts must be told about the possible hardships involved in becoming a Jew. Naomi says "Go back" once more to Ruth, but after Ruth's firm response—she stops urging her—leads the rabbis to think that a proselyte is not to be overburdened or cross-examined too closely.[13]

How do we read Naomi's character? The narrative does not assign an emotion or an attitude to her character as it says literally, "When she realized she was determined to go with her, she ceased speaking to her." The narrator does not tell us how to interpret Naomi's silence. Is she overwhelmed with gratitude and thus silenced, or does she refuse to speak as a sign of anger?

Some readers suggest that Naomi may have preferred to go back home without the burden of a Moabite daughter-in-law. After all, Naomi's people had despised the Moabites for generations before and after the time in which this story is set. If we assume that she shared the "conventional prejudice" of her society against Moabites, then "Naomi's silence at Ruth's unshakable commitment to accompany her may emerge as

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[12] Etan Levine, *The Aramaic Version of Ruth* (Rome, Italy: Biblical Institute Press, 1973), 62.

[13] *The New Interpreter's Bible,* 908.

resentment, irritation, frustration and unease."[14] This reading of Naomi's reaction to Ruth's clinging is supported by the way she appears to ignore Ruth in the next scene, when they arrive back in Bethlehem. Naomi could possibly not want to go home to Bethlehem accompanied by a Moabite as a reminder of all she has lost.

However, those who prefer to interpret Naomi's silence as appreciation or gratitude argue that "Naomi is the only one who could have told the Bethlehemites about Ruth's kindness, later mentioned by her kinsmen, Boaz."[15] Or they claim that "it could only have been because of Naomi's conduct that both of the daughters-in-law cleaved to her, and were prepared to surrender their past on her behalf."[16]

To understand the full impact of what happened, when this story was written, women had only two acceptable places in society. They could be a daughter in their father's household or a wife in their husband's household. A woman without a man had no standing. There are Old Testament accounts of widows who almost starved, and so we see the reminders to "look after the widows and orphans" since they were among the most vulnerable people in society.[17]

In cases where male and female relationships were present in the home, a woman was most often dependent on the provision of the male head of her family unit. The Hebrew Scriptures, however, do not ascribe an inferior role to the Mesopotamian woman. In the family, the role of the mother was equally as authoritative as that of the father, as

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[14] Ibid.

[15] Frieda Clark Human, "Ruth—A Pure Dove of Israel," *Judaism 38* (1989): 61.

[16] Ibid.

[17] Mark S. Smith, "Your People Shall Be My People, and Your God, My God, Family and Covenant in Ruth 1:16-17," *Biblical Quarterly* 69 (2007): 242-258.

seen in the commandment, "Honor your father and your mother." It was established that the role of women in the home was essential to the sustenance of Hebrew society in both Iron Age I (c1200-1000 BC) and Iron Age II (c1000-600 BC).

In early Israelite society, with the tribe as its basis, the household was not only a source of provision for the family, but the center of production for the society. Because of the ecological conditions associated with an agrarian society, the roles of women in labor, production, and reproduction were essential; thus, Hebrew women had an elevated status (Meyers, Discovering Eve, 19-20, 50-63, 142; Bird, "Women," 956). Further archaeological evidence indicates that activities such as child rearing, baking, spinning, weaving, and family maintenance were "universally female activities" which caused Israelite society to thrive (Ebeling, "The Contribution of Archaeology to the Study of Women," 385).[18]

According to the NIV Study Bible, the story of Ruth is set in the time of the Judges, a time characterized as a period of religious and moral degeneracy, national disunity, and general foreign oppression. The Book of Ruth reflects a temporary time of peace between Israel and Moab; it also represents a delightful account of the remnant of true faith and piety in the period of the Judges, overshadowing an otherwise wholly dark picture of that era.

Ruth is also the one woman in the Scriptures who had no human fault ascribed to her. She stands out not only among most heroines of the Bible but among most of the men as well. She exhibits the character and actions of a loyal and dutiful role model.

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[18] John D. Barry and Lazarus Wentz, eds., *the Lexham Bible Dictionary* (Bellingham, WA: Logos Bible Software, 2012), 1. Exported from Logos Bible Software4, 9:18 PM March 06, 2013.

Although Ruth's early life is neither easy nor simple, and certainly unsatisfying in many ways, as its defects are forced upon her, she maintains her wholeness and purity of being.[19] Ruth persevered and never wavered in her commitment to Naomi.

The Book of Ruth is one of the best, well crafted pieces of literature in the Old Testament. Despite its lesser status within the Jewish canon and Christian Bihle, the narrative of Ruth is well known. This popular familiarity is largely due to the engaging and challenging story the Book offers. The story tells of two women who overcome several formidable obstacles while preserving themselves and the family line, ultimately leading to King David and eventually to the lineage of our Lord and Savior, Jesus Christ.

There are many differing views on the theological center of this text, and for this reason determining the theology of Ruth has escaped any semblance of scholarly consensus. Tiessen examines the story of Ruth through Walter Brueggeman's concept of the dual-lenses of countertestimony and core testimony. Brueggmann is considered by many to be the preeminent Old Testament scholar in the field today. There are few who can match his mastery of the text or the eloquence with which he expresses his finding. However, he does not mention the book of Ruth in his Theology; but provide utterances within the narrative of Ruth to fit the core testimony and countertestimony aspects of his approach. [20]

According to Brueggemann, God works in and through the lives of women to fill his mission and describes the Book of Ruth in the following scenario:

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[19] Ellen Van Wolde, *Ruth and Naomi* (Norwich, England: SCM Press Ltd., 1997), 69.

[20] Nathan Tiessen, "A Theology of Ruth: The Dialectic of Countertestimony and Core Testimony," *Direction* 39, no. 2 (2010): 255-264.

> As a whole, this human comedy suggests a theological interpretation of feminism: women working out their own salvation with fear and trembling, for it is God who works in them. Naomi works as a bridge between tradition and innovation. Ruth and the females of Bethlehem work as paradigms for radicality. All together they are women in culture, women against culture, and women transforming culture. What they reflect, they challenge. And that challenge is a legacy of faith to this day for all who have ears to hear the stories of women in a man's world. (Trible 1978, 196)[21]

What exactly is the relationship between Ruth and Naomi? The relationship of these two women, a daughter-in-law and a mother-in-law, presents many challenges just based upon the relationship by nature. Naomi points out to Ruth the many challenges she will face entering into a different culture with different norms. However, Ruth is ready to give up her country, her people and her chance for remarriage in a foreign culture.

Ruth clings to Naomi who is her teacher and conduit of spirituality. Ruth is wise, accepting the lesser role of this mentoring relationship. On the simplest level, Naomi is her teacher not only in Judaism but teaches her survival skills in a foreign land. Ruth finds Naomi to be a mentor, a role model, and a counselor, not only in religious life; she finds her soul-mate and model as a life coach.

This mentoring relationship represents a kind of interconnected synergy between these two women. It is this kind of synergy that the researcher refers to as reciprocal mentoring. She defines reciprocal mentoring as an exchange of mentoring values where both the mentor and protégée create a win, win situation. They both give and they both are benefactors of the exchange. Naomi receives and transmits and Ruth receives and gives life. Of course, Naomi teaches Ruth how to be a Hebrew, but on some level they

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[21] Walter Brueggemann, *An Introduction to the Old Testament: The Canon and Christian* (Louisville, Kentucky: Westminster John Knox Press, 1993), 322.

became one soul, linked in one purpose, drawn to the same goal. Together the two of them accomplish something rare and exceedingly precious, a union of two souls hewn from the same rock and perfectly complementing each other, synergy.

Ruth understands that Naomi is not only her mentor but a model of how to receive in order to give, and in fact she also receives from Naomi so that she can also give. Ruth can model herself after Naomi because Naomi is just like the woman she wanted to become. Naomi's character is worthy of Ruth's emulation. Physically, it is Ruth the protégée, who conceives and gives birth, but in the spiritual realm it is Naomi, the mother, who receives the seed and transmits it to Ruth.

According to *Biblical Images,* there is no real information on Ruth's origins; however, the tradition of the sages is that she was a princess, a daughter of Eglon, King of Moab. Be that as it may, in the Biblical story, Ruth is not seen as being rooted in her own nation or as being essentially part of her own people. Rather, she appears from the very beginning to be out of place. Thus, she has become the archetype of the convert, reinforcing the view that converts do not really undergo any substantial process of change, of passing from one essential state to another.[22]

Ruth, of all the main characters in this story, is by far the most enigmatic. Since her speech is less frequent and more cryptic than that of either Naomi or Boaz, the reader has more difficulty determining the extent of her awareness, defining her motivation, and pinpointing her tone. She has been described as a character of initiative—and indeed on a primary level she is—but one should not overlook the fact that Ruth often moves in

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[22] Adin Steinsaltz, *Biblical Images* (London: Jason Aronson Inc., 1994), 135-136.

response to the other characters in the story. It is almost as though Ruth dances, sometimes in step, sometimes in counter step, between the two characters of Naomi and Boaz.[23]

Ruth's name in this context means friendship and her character is that of a generous, loyal, and loving woman. She is strong and serene and able to take unusual risks. Her greatest joy is to discover firsthand the generous, loyal, and loving nature of God, as He provides her with a husband, a son, and a home to call her own.[24]

Ruth's spirit of commitment and loving actions toward Naomi reveals her quality of character and true inner beauty. This is, however, initiated through the belief and understanding of the God that Naomi serves, surpassing the spiritual understandings she has acquired prior to her becoming a member of Naomi's family. Ruth's faithful devotion inspires Naomi to develop a relationship of love for her as if she were her own blood daughter, instead of a relationship through marriage.[25]

The spiritual mentoring relationship between Ruth and Naomi is categorized as relational and autobiographical.[26] Spiritual mentoring is indeed relational, whether or not it is formal and structured, informal and casual, consistent or sporadic; the heart of spiritual mentoring is relational. Spiritual mentoring is observed when Naomi ushers Ruth's to become converted into Judaism. Spiritual mentoring is also autobiographical.

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[23] Danna Nolan Fewell and David Miller Gunn, *Compromising Redemption Relating Characters in the Book of Ruth* (Louisville, KY: John Knox Press, 1990), 94.

[24] Ann Spangler and Jean E. Syswerda, *Women of the Bible* (Grand Rapids, MI: Zondervan, 1999), 136.

[25] Michael Maswari Caspi and Rachel S. Havrelock, *Women on the Biblical Road: Ruth, Naomi, and the Female Journey* (Landham, MD: University Press of America, Inc.), 147.

[26] Keith Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Directions* (Downers Grove, IL: InterVarsity Press, 1999), 12.

This mentoring relationship provides an opportunity to explore boldly the life of another. In fact, the success or effectiveness of spiritual mentoring may be directly related to the ability of mentors and protégées to move beneath the surface into the depths of treasurers identified within the protégées.

Naomi and Ruth make the perfect mentoring team. Naomi has the strategy and Ruth has the strength. In their relationship, the opposites of youth and age, mentor and protégée, wisdom and beauty, and native and stranger are unified. Difference disappears because Ruth and Naomi share the same goal. Their paths not only run parallel, but are fused. The balance achieved by this relational mentoring ensures success.

Jon Berquist argues that the story of Ruth searches for "an expression of correct living, in which the deepest of human needs are addressed. In religious terms this need could be termed redemption, salvation, or blessing."[27] Ruth's clinging to Naomi keeps her from bearing her pain and despair alone. Because she refuses to leave Naomi, Ruth eventually becomes the vessel through which Naomi finds salvation—in the blessings of a male relative, Boaz.

The mentoring relationship begins when the mentor and the protegee become related by marriage. This forms a bond that is uncommonly unique in most in-law relationships. After the death of the male who binds the two women together socially, Naomi accepts the role of mother-mentor in Ruth's life. Over the course of the narrative, Naomi mentors Ruth into her family structure and communal life. By the end of the story,

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[27] Jessica Tate, "Between Text & Sermon, Ruth 1:6-22," *Interpretation,* 64, no. 2 (April 2010): 170-171.

these women perhaps achieve what may be regarded as a role model mentoring relationship between the older woman, Naomi, and the younger woman, Ruth.

Naomi leaves a *Legacy for Being a Model Teacher of the Hebrew Culture.* Ruth leaves a Legacy *for being the grandmother of one of the greatest Kings of Israel, King David, and* for *providing a direct linkage to the lineage of Jesus Christ.* Had these paths of the role models not intertwined, one can only surmise that the women would not have risen from poverty to prosperity.

A snapshot of African Biblical women deemed as role models are featured in Appendix M. Appendix M identifies these African Biblical role models; they are, Hagar, Zipporah, Rehab, the Queen of Sheba, and the Canaanite women. These role models left the legacies in the form of the following role model mentoring virtues: justice, love, faith, wisdom and perseverance.[28] Marva Dawn states in *Reaching Out without Dumbing Down* that "models in our environment form us. Our behaviors form us—they arise from our character, and repeating those behaviors will reinforce character in turn."[29]

New Testament Foundation: Titus 2:1 and 3-5

> You must teach what is in accord with sound doctrine. [3]Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. [4]Then they can train the younger women to love their husbands and children, [5]to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.

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[28] Lavern McCain Gill, *African Women in the Bible and the Virtues of Black Womanhood* (Cleveland, OH: The Pilgrim Press, 2000), xv.

[29] Marva J. Dawn, *Reaching Out without Dumbing Down: A Theology of Worship for This Urgent Time* (Cambridge, UK: William J. Eerdmans Publishing Company, 1995), 117.

The New Testament foundation explores Titus 2 as a relational mentoring model detailing how the older women are to teach and instruct the younger women on how to live and practice godly principles. The Titus 2 mentoring model should prevail in today's society as the premier model for teaching women how to live godly life styles. This mentoring model provides a strategy for both living and leaving a legacy. Additionally, a cursory preview is presented to represent the mentoring relationship between the mentor Paul and his protégée Titus.

It is suggested that the Book of Titus was written nearly the same time as Timothy 1 and 2, and is probably the first of the three epistles to be written.[30] Paul's chief objective in writing the letter to Titus is to raise the level of character among the members of the various church groups. Titus is dealing with communities who are in the infancy stages of developing their Christian life. It is assumed that the community of Crete is less civilized than its counterpart, Ephesus, because of the constant rivalry between the cities. During the first century before Christ, Crete had been the center for piracy. The city had been part of the Roman province since 67 B.C., and during this period there remained a mixed population consisting of the Roman officials, the natives, and a considerable colony of Jewish traders.

As in Crete, there remains a degree of false teaching in today's society. Without a biblical perspective, many women become confused, deceived, and dissatisfied. The biblical remedy of Titus 2 provides the antidote for false teaching and wrong behavior. Sound teaching is the first element of that remedy. Titus 2:1, Paul instructs Titus to

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[30] Walter Lock, *The International Critical Commentary: The Pastoral Epistles* (New York: Charles Scribner's Sons, 1924), 121-123.

"teach what is in accord with sound doctrine." In the Greek, the word *sound* means "healthy." In other words, false teachings ran rampant and many were sick and diseased.

Modeling correct behavior by godly people provides the second element of the remedy. Role models are needed that reflect the life of Jesus Crist. Christians must be distinguished from unbelievers. Christian women must know what living out the life of Christ looks like in the flesh. God through Paul instructs Titus how to prepare the older women to teach and model for the younger women godly lifestyles.

A wise older woman may form relational mentoring with younger women by

- aiding young wives in gaining a perspective on dispelling fantasies relevant to being married;
- encouraging young women to persist in love and hold on to her patience in her developing marriage;
- sharing life experiences as she learned how to balance the differing and demanding aspects of managing a home, loving a man, and rearing children.

A godly older woman becomes a resource in case of sexual harassment or even abuse. She is available to listen, believe in, and intercede on behalf of a young woman trapped in dangerous or abusive relationships. An older woman is available to assist the younger woman in finding support within the confines of the church or the greater community. A godly older woman points the younger woman to the only One who will never disappoint her and who is completely trustworthy in any and all situations. She will instruct the younger woman from the Bible and from her own personal life about the journey of coming to know Jehovah better.

Paul is concerned about the impact of the conduct of Christians on non-Christians; it might be assumed that he is only asking for these actions because they were accepted in the culture, not because they are intrinsically right and in accordance with Christianity.

They are, indeed, the accepted patterns of behavior as they are clearly documented by many statements in the literature of the time that commends a comparable list of duties and responsibilities. The conclusion has been drawn, that the cultural demands of Crete are a controlling factor for Paul's list. [31]

The command that opens Titus Chapter 2, "You must teach what is in accord with sound doctrine," indicates what follows will deal specifically with the expectation and the characteristic of the pastoral letters. The word in question is "teach". While this word commonly refers to the simple act of speaking, in the Pastorals, it has greater meaning; it assumes the status of actual teaching. Teaching must be "in accord with" the "sound doctrine" that Paul has been advocating throughout. The teaching here is not in itself doctrinal; it is practical instruction that is based on doctrine.[32]

Titus 2 Role Modeling Relational Mentoring

The act of love has already been established as being the greatest commandment of all. Love heals a multitude of wounds. Jesus pinpoints loving God and loving others as the core reality of life. Therefore, we can expect that the lives of the older role model women will reflect the desirous qualities that are worthy of emulation.

Titus is also instructed to teach the older women to be reverent in the way they live. The translation of reverent, simply means "holy," but it could also carry the more specialized sense of priestly conduct, "acting like a priestess," and it may well be that

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[31] George W. Knight III, *The Pastoral Epistles* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1992), 316.

[32] Walter L. Liefeld, *The NIV Application Commentary: I and II Timothy, Titus* (Grand Rapids, MI: Zondervan Publishing House, 1999), 326.

Paul intends the broader connotation for the word reverent. Women are to understand that God desires to be part of every activity, and He needs them to represent Him in all walks of life. Their lives should reflect modeling examples for the younger women.

Next, he adds two injunctions: women must not be slanders or addicted to wine. These negative injunctions are reflections of the culture, which often admired heavy drinkers. However, women are being urged to set a different example of their behavior. "Not to be slanders" reveals that relationships should not be built on slander and gossip. Relationships built on gossip become superficial relationships that counterfeit intimacy but do not lead to greater love of others. Finally, they must teach what is good, which probably implies nothing more than informal teaching by word and example, since the content of instruction has to do with being a model, godly wife.[33]

Paul now directs his instruction to the younger women but does so by way of the "older women." The latter are to be teachers of what is good, so that they may train the younger women. These instructions are very specific all having to do with younger women being taught by the older women to be good wives. It is implied that the younger women are wives. The whole passage assumes a culture in which younger women will be married. Paul perhaps may have had in mind women who are young brides.[34] These women are advised to love their husbands and children, to exhibit self control, to be virtuous women, and to be keepers of the home.

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[33] Gordon D. Fee, *New International Biblical Commentary: 1 and 2 Timothy, Titus* (Peabody, MA: Hendrickson Publishers, 1988), 186-187.

[34] J. Hampton Keathley III, *Instruction Concerning Various Groups* (*Titus 2:1-10*) From the Series: *The Letter to Titus; An Exegetical and Devotional Commentary.*

Finally, Paul urges young women to be subject to their husbands. Here he sets a standard, conditioned in part by the cultural norm of what was expected of a good wife during that time frame. Additionally, younger women's place in Christ was to be found in the home. The reason for young women to live out their faith in terms of the domestic code was for the sake of the gospel. There were concerns that evolved around how these domestic codes would be viewed by outsiders, so that no one would be able to malign the word of God.[35]

It is true that in Paul's day women were expected to be subject to their husbands in a way and to an extent that is virtually unthinkable today, but it is felt by feminists today that the code went too far. The instruction in Ephesians 5:33 implies that a wife should respect her husband, but it is also suggested that the relationship be mutual, loving, and respectful.[36]

Unfortunately, the subject of submission has frequently suffered distortion in the way it has been taught. Such unbalanced teachings often cause women to grit their teeth at the mere mention of the word. Many women resent it, and more than a few men exploit it. However, it is important for men and women to understand that it is voluntary submission to a husband's leadership. It comes from a spirit of obedience to Jesus Christ. It is not something the husband is given permission to force upon an unwilling wife. Submission is an honor to God.

This letter to Titus shares the same concern as 1Timothy; it relates to good household management. In its compactness, the outline here comes closer to the

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[35] *Fee, New International Biblical Commentary 1 and 2 Timothy, Titus* 187- 188.

[36] Liefeld, *NIV Application Commentary: 1 and 2 Timothy,Titus*, 334, 334.

Haustafel model (guidelines for good household management) found in Col. 3:18-4:1 than it does any other model. It identifies those present in the typical household—wives, husbands, children and slaves. The slant of this passage, however, reflects the same distinctive concern over the older men and women and places the responsibility for counseling wives on the older women.[37]

Additionally, Titus 2 provides instruction that intertwines theology and ethics. These two instructional entities are mutually interdependent. In a highly pluralistic society, any ethical system needs to be justified. Alternatively expressed, a theology is incomplete if it does not produce a coherent ethic. A theology may be profound and deeply challenging on its own account, but if it does not eventuate a guide for rightful living, then there is something wrong with it. Here in the humdrum ethics of family relationships rest the responsibilities of the older members of the community, as well as the younger women and men, to be accountable for their character. Therefore, practical and ethical concerns are a test of theology's character and quality.[38]

Any church then would be well advised to examine how its creedal affirmations correlate with its practical life style and the social concerns of its people. The respect of the wider community is something to be prized. At the same time, there are clearly indicated categories of behavior to be avoided—slander, excessive drink, disrespect for

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[37] Leander E. Keck, ed., *The New Interpreter's Bible,* vol. xi (Nashville, TN: Abingdon Press, 1995), 869.

[38] Ibid.

legitimate authority, dishonesty, impiety, and worldly lusts. The world does not set the agenda; the principles are provided by the theology.[39]

The lesson to be derived from all of this is not any slavish following of precise advice. Rather, the lesson to be learned is that under different circumstances and at different times, a similar strategy may be followed. The focus is to be placed on striking an equivalent balance between what gains proper respect in the wider community and what is to be avoided. Policies and practices that pander to our lower natures (what Paul calls the "flesh") are to be resisted (see Rom. 8:5-8). Consequently, God has always been at the heart of Christian thinking from its inception.[40]

Titus 2 also provides a recipe that is filled with charm and helpful tips for effective Christian living. Paul writes a letter to Titus, his protégée, and assists him in carrying out a mission in Crete. Titus is living and working among people who are notorious liars, evil beasts, and lazy gluttons. The nature of the counsel offered to Titus by Paul indicates that the church members there are undisciplined in their personal habits, quarrelsome, insubordinate, and indolent in their Christian service. Their way of life is not markedly different from that of their heathen neighbors. False teachers are destroying whatever foundations of Christian understanding and living previously laid down. Titus' task is to organize and discipline the church leaders who have been appointed by Paul.[41]

Paul knows the church culture will be greatly impacted if older women teach the younger women godly lifestyles. Even today, if mature godly women would willingly

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[39] Ibid., 873-874.

[40] Ibid.

[41] Edward P. Blair, *Abingdon Bible Handbook* (Nashville, TN: Abingdon Press, 1975), 312-313.

give of themselves and invest their energies in younger women, God's kingdom will advance. Godly, mature women are not to be absorbed by their own concerns but unselfishly look out for the betterment and interests of others.

Although it is important to have loving and nurturing one-on-one relationships, these relationships must hinge on the more important vertical relationship with God. A spiritual mother-daughter relationship needs to focus on glorifying God and yielding to His will and purpose. The researcher feels that the greatest thing a spiritual mother can do for her spiritual daughter is to teach her to love her heavenly Father! The major focus of the relationship must be on glorifying God.

Susan Hart and Barbara Thompson have identified in their book *The Legacy of Biblical Womanhood* the following types of legacies:

- The Call—Legacy of Grace … we always pray for you, that our God may make you worthy of his calling . . . 2 Thess.1:11;
- The Covenant—Legacy of the Promise … the Lord is gracious and merciful . . . he remembers his covenant forever . . . Ps.111: 4-5;
- The Continuity—Legacy of Hope … I will make with them an everlasting covenant that I will not turn away from doing good to them. And I will rejoice in doing them good . . . Jer. 32:40-41;
- The Pilgrim—Legacy of Fruitfulness . . . Teach what accords with sound doctrine Older women likewise are to be reverent . . . Ti.2:1, 3; they are to teach what is good.[42]

In conclusion, two mentoring models are presented. The first introduces Apostle Paul, who serves as a spiritual mentor to his son Titus. The second mentoring model is centered on the primary focus of this paper, the Titus 2 mentoring model. This model

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[42] Susan Hunt and Barbara Thompson, *The Legacy of Biblical Womanhood* (Wheaton, IL: *Crossway Books, 2003), 13- 63.*

embraces the concept of mentoring where older women, called the mentors, are instructed to provide teaching and guidance to the younger women, referred to as protégés. The engagement and interactions of these two models are called mentoring relationships. The researcher believes wholeheartedly that mentoring should not be an option in today's society but rather a life style and a part of a life's covenant.

The Titus 2 mandate is not limited only to married women. It should have a generational vision that includes singles, teens, and little girls as well. Mentoring should be a labor of love as the older women are guided to nurture and provide spiritual guidance to the next generation. The life experiences of these sage mentors are invaluable. These sage mentors have become a reservoir of unlimited living resources. It does indeed take a village to raise a child. The researcher closes with her lifelong motto, "Each one, Reach one; Each one, Teach one; and Each one, Leave one . . . A Legacy."

Theological Foundation

The theological framework embraces both historical and contemporary womanist role models. The historical role models who served as the foremothers for the womanist movement are identified. The contemporary womanist leaders of the twentieth-first century are also profiled. These women traveled turbulent waters and blazed new trails. They all have excelled as role models extraordinaire.

Darlene Clark Hine in *Black Women in America* describes womanist theology as linking the understanding of Christianity to the concerns and beings of African diasporic

people and women.[43] She explains how womanist theology recognizes the lives and experiences of African diasporic women and how these life experiences have become invaluable resources for understanding religion. She exclaims it is a theology of struggle and survival.

In theory and practice, womanist theology outlines both mundane matters and those of universal concern. Womanist scholars believe that black women share a personal relationship with God and that God values their lives and concerns. They insist on unmasking and undermining the historic sexist thinking and practices of the black church. They rewrite historical documents that exclude black women's contributions to the building and perpetuation of the church. For example, the Old Testament scholar and preacher Renita J. Weems writes about the lives, roles, and importance of women in the Bible in her *Just a Sister Away: A Womanist Vision of Women's Relationships in the Bible*.[44]

The term womanist is coined by Alice Walker in her novel *In Search of Our Mothers' Gardens,* where she uses the metaphors of quilting and gardening to express the creativity of black women in the South. Her mother's gardens represent an expression of her personal concept of beauty. Walker closes her essay with the observation that women like her mother are artists, poets, and painters in their own right, who discover creative outlets of their own in spite of the hardships they endured.[45]

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[43] Darlene Clark Hine, ed., *Black Women in America*, vol. 3 (New York: Oxford University Press, 2005), 370.

[44] Ibid.

[45] Alice Walker, *In Search Of Our Mother's Gardens* (New York: Harcourt Brace Jovanovich Publishers, 1983), xi.

As Walker formulated a definition for the word womanist, she subverts the dry details of the standard idea of a dictionary type definition by crafting poetry to convey her meaning. The definition incorporates the language, rhythms, and meanings of being a black woman. Walker states that the word "womanist" is a derivation of "womanish" from the black folk expression "You acting womanish." She includes the historical and communal dimensions of black women, indicating a history of women leading the enslaved to freedom, and states that a womanist is "committed to survival and wholeness of an entire people, male and female." [46] She captures the holistic way that black women embrace diversity within self and others, in one of the most lyrical sections of the definition "Loves the Spirit. Loves love and food and roundness. Loves struggle." [47] Walker's definition presents a representation of black women's lives in order for them to define what feminism means to them.

African American women adopted the womanist term as a symbol of their life's experiences. Womanist signals an appreciation for the richness, complexity, uniqueness, and struggle in being black and a female in a society that is hostile to both blackness and womanhood. Womanist theology critically draws from many meanings of faith in the lives of black women in order to assess doctrinal and ecclesiastical constructions and begins reconstructions that have relevance, meaning, and power in their lives. Womanist approaches to theology aim to develop a variety of theological constructions in which black women are the main subject. Womanists want to know where God is in their lives

[46] Ibid.

[47] Ibid.

and how God is named. Womanist theology is a place of discovery that analyzes both politics and culture.[48] It is a culture that continues to evolve.

Historical Womanist Foremothers

Many of the activists or historians involved in crafting the agenda for womanist theology credits Sojourner Truth, Harriet Tubman, Jarena Lee, Anna Julia Cooper and Mary Church Terrell as being premiere contributors to the womanist train of thought. These role models are viewed as the foremothers to the womanist movement. It is because of their courage to stand for a cause and sacrifice their lives for freedom that place these women on the list of historical African American role models extraordinaire. These women have unwavering beliefs in God as they walk in the boldness of their faith.

Sojourner Truth was a woman of remarkable intelligence despite her illiteracy. She was born as Isabella but lived as Sojourner Truth. She was the *First* black woman orator to speak out against slavery. She began life as a slave, and after running away to freedom, she worked as a domestic. Not until 1843 did she feel an over powering urge to speak out against slavery. Already deeply religious, Sojourner, in the spring of that year, felt reborn. She declared, "I felt so tall within—I felt as if the power of the nation was with me."[49] Isabella then renamed herself Sojourner Truth, and on foot set out to "gather in the flock," speaking out against slavery and for women's suffrage. Her deep, bass voice, her fierce intelligence, sense of drama, and the utter sincerity of the speeches quickly spread her fame throughout the North and astounded an unbelieving South.

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[48] Stephanie Y. Mitchem, *Introducing Womanist Theology* (Maryknoll, NY: Orbis Books, 2002), 46.

[49] Marcia Y. Riggs, *Can I Get A Witness* (Maryknoll, NY: Orbis Books, 1997), 20.

Truth is closely identified with the famous speech she delivered in Akron, Ohio, "Aint I A Woman?" She often made the point that women who are poor and black must be included in the category of women. She was deeply immersed in the Second Great Awakening's propagation of Methodist inflected and unconstrained religiosity known as Perfectionism, much of which resembles today's modern Pentecostalism.[50] Sojourner Truth leaves a *Legacy of Women Rights.*

Jarena Lee was the *First* woman known to petition the African Methodist Episcopal Church (AME) for authority to preach. She made her first request to preach in 1809 at Bethel African Methodist Episcopal Church in Philadelphia. The request was made to Richard Allen, founder of the AME Church. This request was denied; however, it did not keep Lee from preaching, and neither did it impede her family life.

Lee was an itinerant preacher who carried out her ministry with and among other "Sisters in Christ," she was a pathfinder for future preaching women, particularly women of the AME Church. The constant and successful preaching efforts of AME women for which Lee lead the charge, eventually forced the denomination to create gender specific positions where no organizational authority for women had previously existed. The AME lead this charge for women ministers in the pulpit. Lee, the trailblazer and the role model, leaves a *Legacy for being the First African American Female preacher in the AME Church.*[51]

Harriet Tubman was a fugitive slave called Moses. She picked this name from the Old Testament because it represented Moses' delivering the Hebrews out of Egypt.

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[50] Ibid., 21.

[51] Rosemary Skinner Keller and Rosemary Radford Reuther, eds., *Encyclopedia of Women and Religion in North America* (Bloomington, IN: Indiana University Press, 2006), 254.

Tubman was the preeminent conductor of the Underground Railroad. She, like the Biblical charter Moses likewise, carried a staff. As she traveled on her journey, she used several disguises, and all were depended on God for deliverance. Her involvement with the Union Army and John Brown's rebellion is the fabric from which legends like Harriet Tubman are woven. When she invaded the house of bondage and transported its occupants to safety, she loosened the invisible and visible constraints of a captive people and dared them to be free.

Tubman was celebrated by her primarily white antislavery associates in a variety of private and public documents from the 1850 to 1870. She was also rediscovered as a race heroine by the women suffragists and the African American women's club movement in the early twentieth century. Her story was used as a key symbolic resource in education, institutional fundraising, and debates about the meaning of "race" throughout the twentieth century.[52] Harriett Tubman leaves a *Legacy of Freedom.*

Anna Julia Cooper was a scholar, schoolteacher, social activist, and author who was born a slave and widowed in her youth. She was educated by life's hard knocks and self determination. Cooper was best known for her book, *A Voice from the South* (1892). The novel was a classic in the tradition known today as the "woman of color" standpoints in the language of social theory.[53] No one before, except Sojourner Truth, had so clearly defined what she called "the colored woman's office" presence in the moral politics of the late nineteenth century America.

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[52] Jean M. Humez, *Harriet Tubman the Life and the Life Stories* (Madison,WI: University of Wisconsin Press, 2003), 128-129.

[53] Anna Julia Cooper, *A Voice from The South* (New York: Oxford Press, 1998), 17.

Cooper, while still a relatively young woman was asked to deliver a moral lecture in the District of Columbia to a group of black clergy men of the Protestant Episcopal Church. Her lecture was entitled "Womanhood: A Vital Element in the Regeneration and Progress." The theme of Cooper's lecture on womanhood suggests that she appears to have been caught up in the nineteenth century's "true womanhood" ideology of the time. She lived another seventy-eight years after her polite but firm affirmation of women's rights in 1886. In all that she did thereafter, no moment is quite as telling of her deepest convictions or of her anticipation of the coming crisis of the racial times in America.

It would be nearly a century after Cooper's essay before the implications of her statement would be taken up as one of the foundational principles of black and, more generally, woman of color feminist theory. Though Cooper herself was not always given credit, traces of her theory are apparent in such post Civil Rights era works as Angela Davis' *Women, Race, and Class* (1982). It would not be until 1990 that Patricia Hill Collins in *Black Feminist Thought* would take the theory out of its tradition of origin in the political struggles of black women to give it an academic formulation as the "matrix of domination."[54]

Anna Julia Cooper, like her other American contemporaries, wrestled with problems of racism, sexism, classism, and imperialism. She had to contend and struggle with an era when lynching of black women and men was at an all time high. Jim Crow segregation was strictly enforced in the South. Life in the North was only relatively freer, since segregation there also constrained the socioeconomic and political advancement of black Americans. Karen Fletcher-Baker, a contemporary womanist, in the novel *A*

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[54] Hine, *Black Women in American,* vol. 1, 308.

Singing Something asks this question: what can womanists learn from Cooper's thought and life of faith, as the struggle for equality continues?

Baker believes from a womanist perspective that Cooper's legacy of faith in action is rich with historical and cultural significance for black women and men today, offering possibilities for a renewal of hope for all humanity. Cooper believed there was a "*Singing Something*" in humankind that rises up in the face of domination. Her source of this strength came from God, the Creator of all. God's source empowers the oppressed to challenge injustice. *A Singing Something* considers Cooper's gift of voice in relation to other gifts draw on the powers from the experiences of black women's culture.[55] Cooper leaves a *Legacy of Faith through Works.*

Mary Eliza Church Terrell was an ardent champion of racial and gender equality and one of the twentieth century's most important black women activists. In 1896 she became the founder and first president of the National Association of Colored Women (NACW). This self-help organization offered sisterly support for its members and created programs that addressed racial problems through the elevation of black women. Terrell believed that the amelioration of discrimination was contingent upon the elevation of black womanhood; thus both struggles become the same.

Aware of the preponderance of black married women in the work force, Terrell led the NACW in establishing socially progressive institutions such as kindergartens, day nurseries, and mother clubs, which functioned as depositories and disseminators of information on rearing children and taking care of the home. Terrell's objective was to

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[55] Karen Fletcher Baker, *A Singing Something: Womanist Reflection on Anna Julia Cooper* (New York: Crossroads, 1994), 1-3.

improve the moral standards of the "less favored and unfortunate sisters" because the world "will always judge the womanhood of the race through the masses of our women."[56] Terrell leaves a *Legacy of Advocacy for Women Rights.*

Contemporary Womanists

The focus now shifts to three African American contemporary living legends who gave early leadership to the field of study emerging around womanist theology. They are Katie Cannon, Jacqueline Grant, and Delores Williams. These womanist theologians are credited for being the pioneers of this emergent discipline. They completed their doctoral work at Union Theological Seminary in New York City in 1980. They studied under the dual influence of the premier black liberation theologian, James H. Cone, and Beverly Wildung Harrison, an outstanding white feminist theologian and ethicist. This was significant because of the influences of Cone and Harrison; these students later became womanist theologians. They, therefore, developed a more intentionally dialogical approach than some of the other womanist theologians.[57]

Katie Cannon is recognized as being the *First* scholar to couple womanist thinking with theology. She suggests that incorporating the way black women interpreted scripture is central to understanding and teaching of Christianity. Cannon was the *First* African American woman to earn a Doctor of Philosophy degree from Union Theological

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[56] Hine, *Black Women in American,* vol. 3, 234.

[57] Ibid., 370.

Seminary in New York (1983) and is the *First* African American woman ordained to the ministry in the United Presbyterian Church in the United States.[58]

According to Cannon, her research as a womanist theologian looks directly at ancestral cultural material, and relatively fixed literary forms. Womanist ethics examines the expressive products of oral culture that deal with perennial quests for liberation. Cannon also examines well written literature that invites African Americans to recognize "the distinction between nature in its inevitable and culture in its changeability." Her work focuses on the following four areas:

- The creation womanist pedagogical styles. African American women in the Academy will design new modes of rigorous inquiry for teaching critical consciousness in the various disciplines.

- The emergence of distinctive investigative methodologies. Black women scholars engaging in constructing cognitive maps of the "logic" that sets the perimeters for the intelligibility and legitimacy of race, sex, and class oppression.

- Reconsideration of the established theories, doctrine, and debates of Eurocentric, male-normative ethics. By juxtaposing traditional principles of character and the regulative standards of action with the judgment of themselves in relation to others.

- The adjudicative function of womanist scholars. They will formulate fresh ethical controversies relevant to our particular existential realities as they are recorded in the writings of African American women.[59]

Cannon maintains a lifelong love of learning which has led her to confront gender and racial barriers as both an ordained Presbyterian pastor and classroom teacher. She has lectured widely and written or edited six books. Katie Cannon leaves a *Legacy for being*

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[58] Katie Canon, "*Katie's Cannon Womanism and the Soul of the Black Community* (New York: Continuum), back cover.

[59] Ibid., 69-70.

the First African American woman to earn a Doctorate of Philosophy degree from Union Theological Seminary in New York and the *First* African American woman to be ordained to the ministry of the United Presbyterian Church in the United States.

Jacqueline Grant believes that womanist theologians should engage in theology independent of white males or females and African American men. Womanists, she exclaims, explore and construct theology through the lens of African American women's experience of multidimensional oppressions, such as racism, classism, sexism, and heterosexism. Grant has written extensively regarding the oppression of African American women during slavery and emancipation, in addition to the plight of contemporary African America women. She discusses the abuse of black women's bodies and their experiences during slavery, after emancipation, and today. She asserts black women's understanding of Jesus and the central role He has always played in the lives of black women over and across the centuries. She further asserts that black women have been more servants than any other group of women. They have had to bear crosses of afflictions that culminated in crucifixion. Their crucifixions included rape, selling of babies, and the traumatic heartaches of broken families.

Grant also notes the physical exploitation of black women's bodies by the performance of laborious manual work sometimes not befitting of a woman or a human. She adds that while all Christians are called to be servants like Jesus, she believes that black women have been more servants than any other group of people. Grant calls the "sin of servanthood" as being a sin that has been imposed on black women. This "sin of servanthood" has not only been exploited on black women through excessive physical

labor, but has also demonstrated the classism under which black women live. She notes that the term "servant" has often been used to regulate certain victimized people.

Grant is the founder of the Black Women in Church and Society Center at the Interdenominational Theological Center and has served as its *First* director since its inception in 1981. She believes womanist theology not only proceeds from the particular context of suffering and experiences of African American women but brings together the issue of race, sex, and class, which provides the broadest and most comprehensive base for liberation theology.[60] Jacqueline Grant leaves a *Legacy of Servanthood.*

Delores Williams is an associate professor of theology and culture at Union Theological Seminary in New York City and a contributing editor to *Christianity and Crisis* publications. Williams authored *Sisters in the Wilderness: The Challenge of Womanist God-Talk and a Womanist Perspective on Sin,* and *A Troubling in My Soul: Womanist Perspectives on Evil and Suffering.* The landmark work of emerging African American womanist theologians, Williams finds contrasting similarities in the biblical character of Hagar with that of today's African American women. Hagar is a female African slave, who becomes a homeless exile and a surrogate mother. She is cast into the desert by Abraham and Sarah; however, she is protected by God. Hagar serves as a prototype for the struggle faced by many African American women today.

Hagar's story provides an image of survival and defiance faced by many black women. Her story explores the themes of poverty, slavery, ethnicity, sexual exploitation, and exile. *Sisters in the Wilderness* parallels the history of African American women

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[60] Jacqueline Grant, *The Sins of Servanthood and the Deliverance of Discipleship in a Traveling in My Soul: Womanist Perspective of Evil and Suffering,* ed. Emilie Towns (Maryknoll, NY: Orbis Books, 1993), 200.

from slavery to present times. Williams concludes that womanist theology emerged from this shared experience, specifically, from the interplay of oppressions on account of race, sex, and class.[61]

Part I of Williams' *Sisters in the Wilderness* explains how reading Hagar's story exemplifies the issues and problems of forced single and surrogate motherhood that are faced by a population of African American women today. Williams also explores the dismal reality of contemporary "racial narcissistic consciousness" which permeated in Hagar's travail as a foreign servant and outcast. Finally, there is the religious resonance of Hagar as she sojourns in the wilderness and encounters God. Williams finds these central themes continuously echoed in the cultural and literary traditions of African American women. These issues continue to remain alive and current.

Part II of Williams' book considers the theological implications of the womanist understanding of Hagar's history. Williams examines the relationship between womanist theology, black liberation theology, and the black church. Through the combination of social history, political theology, and literary criticism, she demonstrates how approaching theology consciously informed by the awareuess of the identity of black women results in a rich and vibrant knowledge. *Sisters in the Wilderness* provides a reconstruction of "God-talk." [62] *Delores Williams leaves a Legacy of God-talk.*

Linda Evans Thomas, another leading womanist, writes: "Womanist theology draws on sources that range from traditional Church Doctrine, African American fiction

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[61] Dolores S. Williams, *Sisters in the Wilderness: The Challenge of Womanist God-Talk* (Maryknoll, NY: Orbis Books, 1993), 3.

[62] Ibid., v, vii, viii.

and poetry, nineteenth century black Women leaders, poor and working class black women in holiness churches, and African American women under slavery." [63]

The method of womanist theology validates the past lives of enslaved African women by remembering, affirming, and glorifying their contributions. The rituals of the foremothers and their survival tools are needed to live into today's hostile environments. Moreover, data is gathered from a reservoir of bold ideas and actions from past centuries to reconstruct knowledge for an enhanced and liberating quality of life for today's black women. The weaving of the past into present knowledge construction produces a polyvalent self constitution, folk culture of African American women. In other words, the past, present, and future fuse to create a dynamic multi vocal tapestry of black women's experience intergenerationally.

Thomas provides an additional name list of contemporaries associated with the emergence of womanist theology in the United States. They are Karen Fletcher Baker, Shawn Copeland, Cheryl Kirk-Duggan, Kelly Brown Douglas, Cheryl Townsend Gilkes, Clarice Martin, Jamie Phelp, Marcia Riggs, Cheryl Townseud, Linda E. Thomas, Renita Weems, and Frances Woods. She further categories these women as being mothers, partners, lovers, professors, preachers, prayer warriors, wives, sisters, daughters, aunts, and nieces— all of whom comprise two-thirds of the black church in America.[64] These identified womanists are leaving *Legacies for Being Contributing Members of the Twenty-first Century Class of Womanist Movers and Shakers*.

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[63] Linda E. Thomas, "*Womanist Theology, Epistemology, and A New Anthropological Paradigm,* http://www.crosscurrents.org/thomas.htm (accessed October 24, 2012).

[64] Ibid.

Womanist theology is therefore the positive affirmation of the gifts which God has given black women. It is, within theological discourse, an emergent voice which advocates a holistic God-talk for all the oppressed. Though centered in the African American women's reality and story, it also stands in solidarity with all suppressed subjects. In other words, womanist theology is a theory and practice of inclusivity, accenting gender, race, class, sexual orientation, and ecology. Because of its inclusive methodology and conceptual framework, it exemplifies reconstructed knowledge beyond the concerns of black male and white feminist theologies.

In conclusion, the current state of womanist theology and its implications for larger reconstructed knowledge conversations has advanced further with an imaginative womanist anthropological paradigm. Here is noted the importance of secondary materials about African American women, but underscores the decisive role of fieldwork among poor and working class black women living today. Out of an emphasis on their historical and cultural specificities and the impact of political economy, a creative model emerges where the voices and meaning of the anthropological subjects themselves move to the foreground. Consequently, the power of the womanist religious scholar as researcher does not impede the presentation of data of marginalized black women.[65]

As the womanist agenda for the twenty-first century continues to evolve, a foundation has been put into place in order for the next generation to ascend toward greater advancements and heights. The pioneers include both historical and contemporary role models who crafted a theology centered on the life experiences of African diasporic women. A collage of the experiences is shaping their views on religion and their

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[65] Ibid.

understanding of who God is their lives. Womanist theology continues to be a work in progress. See Appendix N for an example of Womanist Role Model Mentoring.

Historical Foundation

This historical foundation will argue that African American girls need to acquire a greater cultural awareness of their heritage and become more enlightened about the accomplishments and contributions made by both historical and contemporary African American women. As a result of this enlightenment, these young girls will develop a greater sense of self-worth and become motivated to achieve greatness in live. The role models who are showcased are not only credits to the African American race but also credits to the greater society as a whole. These role models have all been placed in the African American Women *Class of First Honors*. The technology of Edmodo social media will be used to convey the biographical portraits of the lives and legacies of these female legends. The tools of technology allow for role model mentoring to take place.

Hine, an African American female scholar, states: "We cannot accurately comprehend either our hidden potential or the full range of problems that besiege us until we know about the successful struggles that generations of foremothers waged against virtually insurmountable obstacles." [66] Historical timelines reveal the first African slaves arrived in Virginia via the Trans-Atlantic slave trade in 1619. Since that time African American women have always been intertwined in the social, religious, and cultural tapestry of the African American historical experience. They have always assumed lead

[66] Hine, *Black Women in America*, vol.1, xvii.

roles and endured the nightmares of slavery, injustices, and inequalities in their quest for acquiring the inalienable rights outlined in the Declaration of Independence.

The historical and contemporary role models selected as members of the *Class of First Honors* are Phyllis Wheatley, Mary McLeod Bethune, and Madame C.J. Walker; they represent an era noted as historical. Michelle Osama, Orpah Winfrey, and Condoleezza Rice represent the era noted as contemporary. These role models have all received the marks of *High Honors* and have lived lives worthy of emulation.

Historical Role Models

Phillis Wheatley (1753-1784) was a Revolutionary era poet and author. Although she was an African slave, she was one of the best known poets in pre-nineteenth century America. She was the *First* African American to publish a book. The volume was her collection of *Poems on Various Subjects, Religious and Moral* (1773). She identifies Gambia in "*Phillis's Reply*" as the land of her birth.

She arrived in Boston on or about July, 1761. The name of the ship that transported her from Africa was named the Phillis, and we can only speculate about the discomfort that this intelligeut and sensitive child experienced because she was named after this ill-fated vessel. Her name must have served as a lifelong, moment to moment reminder of the horrid "Middle Passage" from Africa to America.

Wheatley's principal biographer, Margarita Matilda Odell, recorded that Phillis was frequently seen shortly after her purchase by John and Susanna Wheatley

"endeavoring to make letters upon the wall with a piece of chalk or charcoal." [67] Perhaps these letters were Arabic characters, but in any case her efforts seem to have prompted one of the Wheatley twins to teach Phillis how to read the English Bible. Although she never attended a formal school, she also learned Greek and Latin.

It is clear that the Christian compassion of the Wheatley's family was the nurturing womb in which Phillis' rare gifts were cultivated; however, they were astounded that a slave girl could possess such exceptional talents. She came to know the Bible well, and three English poets—Milton, Pope, and Gray— deeply touched and exerted a strong influence on her verse. She became a sensation in Boston in the 1760's when her poem on the death of the Reverend George Whitefield made her famous. Whitefield, the great evangelical preacher who frequently toured New England, happened to be a close friend of Countess Selina of Huntington, a wealthy philanthropist. When the countess heard that Boston would not publish Wheatley's volume, she financed it in London.

In October 1775, Wheatley wrote a poem in honor of George Washington, who was at the time the commander-in-chief of the Continental Army. She received an enthusiastic reply from the general and an invitation to visit him at his headquarters. The poem was printed several times as an instrument for the patriot cause. She accepted Washington's invitation and met with him privately for thirty to forty-five minutes in his

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[67] Jay Rogers, " Phillis Wheatley: Precursor of American Abolitionism," April 4, 2008. www.forerunner.com/forerunners/X0214_Phillis_Wheatley.html (accessed July 26, 2012).

Cambridge headquarters. This poem and Wheatley's visit may have contributed to Washington's anguish about the slavery question in his later years.[68]

In Wheatley's final years, nevertheless, she met with disappointment after disappointment. In the year of her marriage (1778) to John Peters, John Wheatley died, leaving her with greatly limited resources. The very next year she attempted and failed to publish a new volume of poems. This attempt may have failed due to the country heing engaged in a revolution. Only a small volume of these three hundred pages of poetry has been reclaimed. Her husband John was a free black man who aspired to entrepreneurial and professional greatness. Marred by the times and conditions, he was unable to provide for his wife and children.

Wheatley, America's *First* internationally respected poet was only about thirty-one when she died. She died in Boston unattended, of complications arising from the birth of her third child. This child apparently passed inercifully along with her. Phillis Wheatley Peters (as she signed her name after her marriage) deserves to be remembered not only as a *First* rate poet but as the *First* African American female poet who tried to earn a living through her writing. Henry Louis Gates Jr. identifies Wheatley as "the progenitor of the black literary tradition." [69] Phillis Wheatley, role model extraordinaire, leaves a *Legacy of Poetry*.

Mary McLeod Bethune rose from rural obscurity to national prominence, which is an amazing chronicle of leadership, political savvy, and destiny. She ranks high and stands tall among the great women of America. Her life story is one of an ennobling

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[68] Ibid.

[69] Hine, *Black Women in America,* vol. 3, 347.

elevation from the cotton fields to Capitol Hill in Washington, D.C. She became the *First* African America woman to head a federal office as Director of Negro Affairs for the National Youth Administration, an appointment made by President Franklin D. Roosevelt.

Mary was born in a four room log cabin to slave parents Patsy and Samuel McLeod in Mayesville, South Carolina, and was the fifteenth of seventeen children. Mary was brought up with deep religious convictions, being taught that God did not discriminate and that all things were possible through Him. Her religion helped her cope with a hard life as a child. From a very early age, she had to work in the cotton fields picking cotton from ten to twelve hours a day. All the family and black neighbors were illiterate because there were no black schools or education for ex-slaves in the area. She desperately wanted to attend schools like the white childreu and learn to read. Then one day a mission teacher, Emma Jane Wilson, came to the farm to announce that she was starting a school five miles away in Mayesville. At the age of seven, Mary convinced her father to let her go to school despite the fact that he needed her on the farm. She would walk to school five miles daily each way and was finally able to read and write.

Education was very important to Mary, and she proved herself to be a hard working, intelligent student. The first school she attended was a small church school with homemade benches and tables. Mary would share what she learned in school with the older siblings. She taught them how to read, and she delighted her parents who, for the first time, had someone in the household who could read them newspapers and the Bible. After sixth grade, Mary wanted to attend Scotia Seminary, but the family mule died and

they needed to buy another and could not afford to send her away to school to continue her education. Mary returned to working in the cotton fields for a year.

Then in October 1891, her teacher, Miss Wilson, came to Mary's house to announce that a white Quaker woman, Mary Chrisman, was interested in the black children in South Carolina since she had seen some literature about their educational efforts. This teacher and dressmaker decided to give a scholarship for a young girl's education, and Mary had been chosen for this scholarship. Years later, Mary wrote, "To this day, my heart thrills with gratitude at the memory of that day when a poor dressmaker, sewing for her daily bread, heard my call and came to my assistance. Out of her scanty earnings, she invested in a life—my life!"[70] Mary tore off her cotton sack, fell on her knees, and thanked God for this opportunity.

When Mary arrived at Scotia Seminary in Concord, North Carolina, she was taken to a beautiful brick building where she shared a room with her roommates, Janie Shankle and later Abbie Greenley. This was a new world for Mary, and she quickly adapted to the school's environment. She became popular with the teachers and students, worked hard on any chores given, learned etiquette, and joined the chorus and debating team. This was her first close contact with white people, and the white teachers at the school were especially supportive of her.

Mary attended Scotia for seven years, and upon graduation in 1893, her benefactor, Miss Chrisman, sent Mary a Bible and photograph of herself. Additionally, she offered to continue to provide financial support to her through her attendance at

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[70] Nancy Long, *The Life and Legacy of Mary McLeod Bethune* (New York: Pearson Custom Publishing, 2009), 4.

Moody Bible Institute for Home and Foreign Missions in Chicago, Illinois. Of the thousand students at Moody, Mary was the only black. She truly felt destined at the time to become a missionary in Africa. A part of her training at Moody included the assignment to go out among the people in Chicago, sometimes areas comprised of derelicts and drug users. She would deliver speeches at the Mission Room, which was located in the poor section, and also sing hymns at the police station.

At the age of nineteen, Mary completed her training at the Bible Institute and applied for the Mission Board of the Presbyterian Church to travel to Africa. She was told that there were no openings for Negroes in Africa. At first, she was greatly disappointed. However, Mary wanted to be an educator, so she returned to Mayesville, South Carolina, where she assisted Miss Wilson, a former teacher. Shortly afterwards she moved to Atlanta, Georgia, where she began teaching at the Haines Normal and Industrial School under the supervision of another former teacher, Lucy Croft Laney. While working at the school she sent her entire teaching salary home to cover tuition for her two younger sisters to attend school and to help her parents pay off their debts.[71] This was a common practice of the South, that when one sibling excels the others excel too.

In 1904, as a very determined young black woman, she opened the Daytona Educational and Industrial Training School for Negro Girls with $1.50, faith in God, and five little girls for students. Through Mary's lifetime, the school underwent several stages of growth and development. In 1923, it became a coed high school as a result of a merger with the Cookman Institute of Jacksonville, Florida. A year later, the school became affiliated with the United Methodist Church, and it evolved into a junior college by 1931

[71] Ibid., 5.

and became known as Bethune-Cookman College. In 1941, the Florida State Department of Education approved a four year baccalaureate program offering liberal arts and teacher education. Bethune-Cookman is the only historically black college founded by an African American woman that continues to survive today. Its student population is comprised of over 3,500 students.[72]

The researcher, along with the collaborative leadership mentors and peer associates, visited the administrative headquarters of the National Council of Negro Women (NCNW) in October 2011. This organization was founded by Mary McLeod Bethune in 1935. The class personally met the Executive Director and staff and toured the facility. The class also visited a statute of Bethune in Lincoln Park which was located in a close proximity of Capitol Hill and the NCNW headquarters. The statute was a commemoration to her and the organization she founded.

It was an added treat to visit and tour Bethune-Cookman College campus during March 2012, spring session. The Cooperative Leadership Class was given a tour of the campus, received a lecture on the school's history, and viewed another statute of Bethune located on the campus. The class visited her grave site, located near her campus home where she resided until her death. The home is now a museum; however, the class was not able to tour the museum and only had access to outside viewing of her home.

It was a most memorable experience to have actually visited both the school and the organization in which this legendary role model founded (a member of the *Class of First Honors*). It is one thing to read and study about individuals; however, it takes on a

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[72] Bethune Cookman College. http://ww.bethunecookmancollege.com (accessed October 24, 2012).

different dimension when you visit the actual sites they lived and crafted a legacy. It is because of her accomplishments that Mary McLeod Bethune is placed among the *Class of First Honors* of African American women. When Mary was asked about her legacy, she said:

> Sometimes I ask myself if I have any other legacy to leave. Truly, my worldly possessions are few. Yet my experiences have been rich. From them I have distilled principles and policies in which I believe firmly, for they represent the meaning of my life's work. They are products of much sweat and sorrow. Perhaps, in them there is something of value. So as my life draws to a close, I will pass them on to negroes everywhere in the hope that an old woman's philosophy may give them inspiration. Here then is my legacy . . . I leave you love.... I leave you hope . . . I leave you the challenge of developing confidence in one another . . . I leave you a thirst for education . . . I leave you respect for power . . . I leave you leave you faith . . . I leave you racial dignity . . . I leave you a desire to live harmoniously with your fellow man . . . I leave you finally, a responsibility to our young people.[73]

Sarah Breedlove, entrepreneur, philanthropist, and political activist, was better known as Madame C.J. Walker. She was the fifth child of Owen and Minerva Anderson Breedlove. Her parents had been slaves on Robert W. Burney's Madison Parish farm, which had been commandeered by General Ulysses S. Grant as a Civil War battle staging area during the 1863 Siege on Vicksburg. Both parents died before Sarah was eight years old. Left orphans, Sarah and her younger brother, Solomon, moved with married elder sister, Louvenia Breedlove Powell, across the river to Vicksburg around 1878. Sarah's three elder brothers settled in St. Louis around 1879-1880. The brothers had traveled to St. Louis with dreams of acquiring free land, having the right to vote, and providing an education for their children.

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[73] LaVerne McCain Gill, *Daughters of Dignity* (Cleveland, OH: The Pilgrim Press, 2000), 70.

As a child, Sarah had little formal education because the state legislatures in Louisiana and Mississippi refused to fund public education for black children. At fourteen, Sarah married Moses McWilliams, a man whom she barely knew, in order to escape the "cruelties" of the South. Sarah and Moses had one daughter, Lelia (later known as A'Lelia Walker) who was only two years old when her father died. Although some sources have said he was lynched, there is not credible documentation to support such a claim.

In an effort to support herself and her daughter, Sarah moved to St. Louis where her brothers had become barbers. Sarah worked as a laundress, struggling to educate her daughter in the city's segregated public schools. Times were hard for Sarah, and she and her daughter found themselves often living on the verge of homelessness. In 1894 she married John Davis, but his drinking, abuse, and philandering led to constant conflicts and eventual separation in 1903.

Sarah's saving grace during this period was her membership at St. Paul African Methodist Episcopal Church, whose middle class teachers and community workers lived by the words "Lifting as We Climb," the motto of the National Association of Colored Women, to which many of them belonged. Perhaps more than anyone, Jessie Robinson an elementary school teacher, club woman, and wife of C.K. Robinson, publisher of the *Clarion* newspaper, began to mentor Sarah by helping her to develop a vision of herself as being something other than an impoverished washerwoman.

In an effort to supplement her income, Sarah acquired a job as a sales agent for Annie Turnbo Pope Malone, whose Poro Company manufactured hair care products for black women. She had used Malone's "Wonderful Hair Grower," as well as several other

commercially available hair and scalp conditioners, in an attempt to cure her own baldness. Like many women of her era, she mistakenly believed that monthly or even less frequent shampoos were sufficient and healthy. As a result, scalp disease caused by poor hygiene, stress, inadequate diet, and damaging hair care treatments was running rampant among women of the black community.

In July 1905, with $1.50 in savings, thirty-seven year old Sarah moved to Denver, where she joined one of her sister-in-laws. During her first few months in Colorado, she sold Malone's products to black women in the city's more affluent neighborhood. In January 1906, she married Charles Joseph Walker, a St. Louis newspaperman and promoter who had followed her to Denver from St. Louis. Adopting the custom practiced by many businesswomen of the era, she added the title "Madam" to her new name, and then began marketing a line of hair care products as "Madam C.J. Walker." Her husband used his knowledge of newspapers to help her design her advertisement and set up a mail order operation.

Despite Malone's later assertion that Walker had stolen her formula, Walker would insist that the ingredients for her own "hair grower" had been revealed to her in a dream. She also addressed the myth surrounding her invention of the "hot comb," a steel hair straightening implement used by African American women to this date. Walker exclaimed publicly she did not invent the straightening comb as some had credited her.

As an entrepreneur, Walker stressed economic independence for women. In 1913 she told the National Negro Business League (NNBL) convention's delegates, an organization founded by Booker T. Washington: "Every Negro woman present, don't sit

down and wait for an opportunity to come . . . Get up and make them!"[74] Helping to create those opportunities, Walker hired former maids, farm laborers, and school teachers to fill jobs at all levels, from factory worker to national sales agents. By 1916, she had over twenty thousand agents in the United States, Central America, and the Caribbean.

Upon Walker's death, she was widely considered the wealthiest black woman in America and reputed to be the *First* self-made African American female millionaire. Walker's significance lies as much in her innovative and sometimes controversial, hair care system, as it does in her advocacy of black women's economic independence and her creation of business opportunities during a time when most were employed as servants and shareeroppers. Her entrepreneurial strategies and organizational skills revolutionized what has become a multibillion dollar hair care and cosmetics industry. She was a trailblazer of black philanthropy, using her wealth and influence to seek social, political, and economic rights for women and African Americans.

Walker's friend and colleague, Mary McLeod Bethune, called Walker's life "an unusual one." She was, Bethune said, "the clearest demonstration, I know, of a Negro woman's ability to be recorded in history. She has gone, but her work (legacy) still lives and shall live as an inspiration to not only her race but to the world."[75]

In 1998, after a nationwide campaign, Walker became the twenty-first African American to be featured in the U.S. Postal Service's Black Heritage Series. In the early twenty-first century her tangible legacy is best exemplified by two national historic landmarks, Villa Lewaro in Irvington, New York and the Madame Walker Theatre

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[74] Hine, *Black Women in American,* vol. 3, 308–311.

[75] Ibid., 312.

Center, cultural arts facility in Indianapolis. She leaves a legacy as being the recipient of many entrepreneurial awards that bear her name and the museum exhibit in which she is featured. She died at the young age of fifty-one on May 25, 1919 at Villa Lewaro.[76] Madame C.J. Walker, super role model extraordinaire, leaves *Legacies of Personal Grooming and the Spirit of Entrepreneurship.*

The above extraordinaire role models, while faced with many challenges, all maintained faith in God, possessed determined minds, and displayed strong work ethics. They were very instrumental in blazing the trails for contemporary role models to explore. They opened the doors for literary expressions, educational advancements, women civil rights, and entrepreneurship.

Contemporary Role Models

Oprah Winfrey was born on January 29, 1954, in Kosciusko, Mississippi. She rose beyond her turbulent upbringing to become an international media giant and philanthropist. After spending her infant years with her grandmother, she moved to Milwaukee to live with her mother. The following years were troubled, as male relatives and friends of the family repeatedly sexually abused her. Determined to end such horror, Winfrey's father brought her to live with him in Nashville.

Changing the course of her life, Winfrey began reporting news for WVOL radio in Nashville before graduating from high school and continued broadcasting after enrolling at Tennessee State University. Just before graduation, Winfrey moved to Baltimore to host the television show *People Are Talking.* Eight years after successes, she

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[76] Ibid.

moved to Chicago to host *The Morning Show, A.M. Chicago*. Quickly receiving fame led to her role in Steven Spielberg's *The Color Purple*, for which she was nominated for an Academy Award for the best supporting actress.[77]

Launched in 1986, the *Oprah Winfrey Show* became a household name as Winfrey avoided tabloid topics and focused on social problems. After reaching record grossing numbers, Winfrey gained ownership of the program under her new production company titled *Harpo Productions.* Some well known projects include the television miniseries, *The Women of Brewster Place,* Toni Morrison's *Beloved,* Zora Neal Hurston's *Their Eyes Were Watching God,* and the television movie *There Are No Children Here.* Winfrey became known for her exclusive interviews and influences on the publication world through Oprah's Book Club and *O: The Oprah Magazine*. After her show ended in 2011, Winfrey launched the *Oprah Winfrey Network* (OWN) and *Harpo Creative Works*. Winfrey excelled as a media heroine.

As the wealthiest African American of the twentieth century, Winfrey became a leading philanthropist and dedicated activist supporting charitable programs across the world, addressing women, African Americans, and children's rights. Some of Winfrey's most notable contributions are the establishment of a national database of convicted child abusers and the Oprah Winfrey Leadership Academy (OWLA) for Girls in South Africa. In April 2012, the researcher, along with the Legacy Ladies of the ALL Foundation, viewed the outside of OWLA. A guided tour of the school could not take place because it was closed for a holiday break. The school was a beautiful edifice located in the suburban affluent area of Johannesburg, South Africa.

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[77] Ibid., 368.

Winfrey was appropriately named by *Time* magazine as the most influential woman of her generation, and she continues to receive numerous awards for her many contributions to the well beiug of others, both in America and abroad. Some of her more prominent recognitions include the *Peabody Award*, *The National Academy of Television Arts and Sciences' Lifetime Achievement Award*, *Bob Hope Humanitarian Award,* and *Elie Wiesel Foundation for Humanity's Humanitarian Award.*[78]

Winfrey provides a definition for a mentor in an interview on WCVG-TV 5, stating: "A mentor is someone who allows you to see the hope inside yourself. A mentor is someone who allows you to know that no matter how dark the night, in the morning joy will come. A mentor is someone who allows you to see the higher part of yourself when sometimes it becomes hidden to your own view."[79] She further states: "I think mentors are important and I don't think anybody makes it in the world without some form of mentorship. Nobody makes it alone. And we are all meutors to people even when we don't know it."[80]

Winfrey explained on oue of the Oprah Winfrey shows that one of the defining moments of her life came in the fourth grade, when she was Mrs. Duncan's student. What Mrs. Duncan did for her was to teach her not to be afraid of being smart. She encouraged Oprah to read, and she often stayed after school to work with her. For many years after that, Winfrey had one goal in mind; she would become a fourth grade teacher. She was

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[78] Charles R. Branham, *Great African Americans* (Lincolnwood, IL: Publications International, 2002), 131.

[79] Source: An Interview with Oprah Winfrey on WDVB-TV5 News City Line (Boston, January 13, 2002).

[80] Ibid.

going to be the best teacher anyone had ever seen.[81] Oprah Winfrey, extraordinaire, makes the African American Women *Class of First Honors* for being the *First* African American billionaire. This media mogul leaves a *Legacy of Service, Philanthropy, and Entrepreneurship.*

Condoleezza Rice was born in Birmingham, Alabama. She was raised by her father, John Wesley Rice, a Presbyterian minister and a high school guidance counselor, and her mother, Angelena Ray Rice, a school teacher who developed Condoleezza's passion for piano and fine arts. Through the challenges of the civil rights movement, Rice learned to push limits and the importance of giving back to the community.

Rice was very academically astute. She skipped the first and seventh grades and entered college at the age of fifteen. She completed college at the age of nineteen and finished her doctorate by the time she was twenty-six. Rice was then tapped for a tenured track position at Stanford University in 1981. At Stanford University, Rice was promoted to full professorship in 1993, and six months later she became the youngest person and the *First* woman to be named to the highest office of provost.

During her tenure there, she became the Director of Soviet Affairs at the National Security Council and advised the George H.W. Bush administration on foreign policy and military issues, which included the unification of Germany and the breakup of the Soviet Union. She was so admired by the Bush family that she remained very close to them after she returned to Stanford. As a result, in 1999, she took leave to advise George W. Bush on the 2000 presidential campaign.

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[81] "The Teachers Who Changed Oprah's Life," http://www.oprah.com/oprahshow/the teachers who changed Oprah's life (accessed October 24, 2012).

After George Bush won the presidency, Rice became the *First* woman and the *First* African American woman to be named National Security Advisor. Following the aftermath of 9/11 and during Bush's second term, Rice replaced Colin Powell as Secretary of State and became the *First* African American woman to hold that office. Additionally, she was the *First* African American woman to be admitted to the all male Augusta National Golf Club in 2012. She is undeniably one of the most influential African American women in U.S history.[82] Condoleezza Rice makes the *Class of First Honors* and leaves a *Legacy of Diplomacy.*

Who is this woman that Barrack Obama, forty-fourth President of the United States of America, calls "the Boss"? Her life story reveals the answer. Michelle La Vaughn Robinson was born January 17, 1964 to Frasier and Marian Robinson on the south side of Chicago. Her father was a city pump operator and Democratic precinct captain who later was stricken with multiple sclerosis, yet he continued to work until his death. Her mother was a Spiegel secretary and later became a stay-at-home mom.

Neither parent was college educated, but they instilled in Michelle and her older brother, Craig, the importance of education as being the key to success in life. The family moved to the newly integrated South Shore neighborhood where they occupied a one bedroom apartment on the top floor of a bungalow where Michelle and her brother shared a room. This shared coed bedroom was separated by a drape. Although the home was small it was filled with happiness, love, and many fond memories.

Michelle skipped the second grade and at sixth grade, and was enrolled in a gifted program which prepared her for entry into Whitney M. Young Magnet School. She

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[82] Hine, *Black Women in America*, vol.3, 59-61.

graduated salutatorian of the Class of 1981. She later earned a J.D. degree from Harvard Law School in 1988, where she participated in demonstrations demanding more minority students and professors at the school. Upon graduation, she worked as an associate in the Chicago branch of the law firm of Sidley Austin. In 1989 she met Barrack Obama, a summer intern from Harvard Law School, where she was assigned as his mentor. Two years later the couple married on October 18, 1992. The *First Lady* and the president have two precious daughters, Malia and Sasha.

Soon after the marriage, Michelle launched a career in public service. She has held the following positions: assistant to Mayor Daley; Assistant Commissioner of Planning and Development for the City of Chicago; Executive Director for the Chicago Office of Public Allies, a nonprofit leadership training program for young adults pursuing careers in the public sector; Dean of Students, University of Chicago; Executive Director of Community Relations and External Affairs, the University of Chicago Hospitals; and Vice President of Community Relations and External Affairs at the University of Chicago. The *First Lady* has a collection of many professional credits.

Who is Michelle La Vaughn Robinson? She has evolved as Michelle Obama, the forty-fourth *First Lady* of the United States of America. Her mission is to break down self-segregation and move people outside their comfort zone. She is the product of her father's work having a deep commitment to family with a strong sense of self.[83] The *First* Lady is actively involved in the promotion of healthy eating and exercise for the youth.

First Lady Michelle Obama is an avid supporter and proponent of mentoring as evidenced during Black History Month February 2012; her theme for the month was

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[83] Liza Mundy, *Michelle a Biography* (New York: Simon and Schuster, 2008), 15.

"Black Women in American Culture and History." It honored African American women and the many roles they have played in the shaping of our nation. In an interview with *More* magazine, she talks candidly about mentoring. Mentoring is a role, she explains, "that matters most to her and has been a significant part of her life since she was in high school." [84] She believes mentoring plays a primary role in shaping the next generation of American women, and she urges others to become mentors. The *First Lady* launched a mentoring program for girls shortly after assuming office "to open a secret door for others that had not been opened for her." [85] Her mentoring program pairs disadvantaged girls with some of the most powerful women in the land. *First Lady* Michelle Obama joins the *Class of First Honors* and leaves a *Legacy of African American First Ladies of the United States of America.*

In summary, an acknowledgement of the vast contributions and achievements made to the greater society by African American women has been provided. Most of these women excelled against the backdrop of much pain and anguish; however, they prevailed and made it to the top of their class. These dynamic role models extraordinaire are listed in the African American women *Class of First Honors*.

The role models featured were the benefactors of someone who assisted and encouraged them along the way. That person was a mentor. Young African American girls are the benefactors to these role models and should aspire likewise, to become the second generation members of the *Class of First Honors*. This conclusion is a

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[84] "Michele Obama Talks About Being a Mentor," http:// www.whitehouse.gov/blog/ 02/ michelle-obama--talk-about-being-mentor (accessed October 24, 2012).

[85] Ibid.

subscription to the ALL Foundation's motto: "Each One, Reach One; Each One, Teach One; and Each One, Leave one . . . A Legacy."

CHAPTER FOUR

METHODOLOGY

Hypothesis

It is hypothesized that if African American girls receive instruction on historically significant African American female role models, and if instruction is delivered via social media, then these young girls will acquire an increased knowledge base of learning relevant to these role models' lives and legacies and become motivated to achieve greatness.

Intervention and Treatment

There are four objectives in this project. The first objective is to teach cultural awareness heritage through the lives and legacies of African American female role models listed as members of the *Class of First Honors*. The *Class of First Honors* is comprised of African American women who have excelled as *Firsts* in the history of African American women. The second is to bring the participants into the current fold of technology that is used to promote social media mentoring. Third, the project will indirectly support language arts classroom instruction by reinforcing standard English conventions. The last objective is to promote and encourage public speaking skills.

Description of Ministry Project

Each girl was requested to select and write on a specific African American female role model; she was given specific posting instruction. Each girl also received role playing instruction relevant to the role model they posted. Additionally, she would make a two minute oral presentation. The presentation would highlight the achievement that placed the role model in the *Class of First Honors,* and it would also include a brief biography.

The *Class of First Honors* participants consisted of girls in grades six through nine. The grade levels of this group were comprised of one sixth grader, seven seventh graders, three eighth graders, and one ninth grader. Two sets were siblings. All lived within a close proximity of each other in Chicago's south suburbs, where all three of the face-to-face sessions were convened. Postings on Edmodo were scheduled for a total of four weeks. A schedule of the posting activities follows:

Week Number	Posting Activity
Week 1 (M-F)	Write one paragraph about your role model to include the following: name, date of birth, place of birth, names of parents and sibliugs. Write two paragraphs to detail what significantly happened during your role model's year of birth to include • the presidency, • the dominate political party of the time, • primary mode of transportation, • any significant event or incident during the time.
Week 2 (M-F)	Write three paragraphs about your role model's childhood days to include

- the nature of the childhood,
- residence,
- schooling,
- church,
- fashions,
- occupations of parents,
- hair styles,
- most popular songs,
- favorite school activities,
- favorite subject (s) in school,
- popular dances.

Young Adult/Adult Years

Week 3 (M-W)

Write three paragraphs about your role model's young adult years, including

- college education,
- marital status,
- children,
- residence,
- occupation,
- hobbies,
- accomplishments,
- special personal qualities,
- specific qualifications to become a member of the *Class of First Honors,*
- mentor,
- awards,
- legacy.

Week 4

Review and Program Evaluation

Identify the role models posted by the teacher. Chose one role model and write two sentences to tell what she did to become a member of the *Class of First Honors.*

Role Playing Session

The role playing session involved the girls taking on the character of the chosen role model posted. This, in part, was preparation for the upcoming two minute

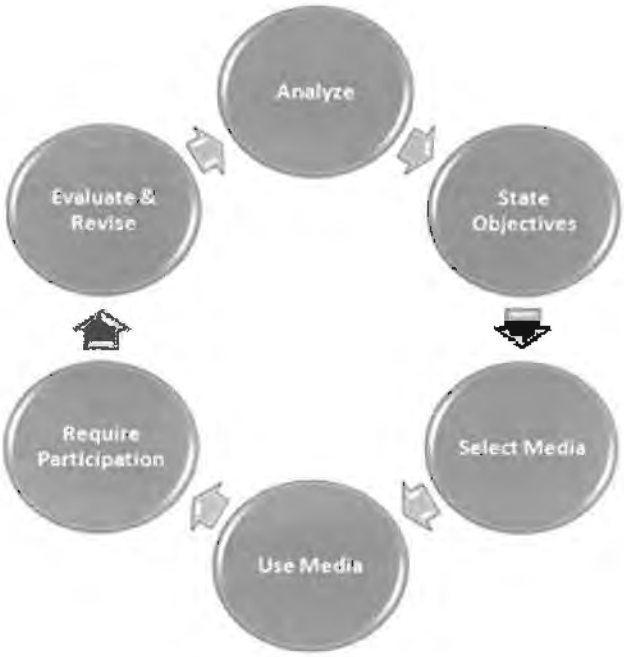
presentations. Presentations were to include a brief biographical profile of the role models' achievements, and the specific accomplishments that placed her in the *Class of First Honors.* The girls were required to attend a mandatory rehearsal practice. They were instructed to come to rehearsal prepared with written scripts and any props they wanted to use to demonstrate the character of their respective role model.

The concluding session of the project included a post test and a survey, the Project Satisfaction Evaluation (PSE). See Appendix D for contents of the PSE survey. The post test was identical to the pretest. The girls were encouraged to read all posts and collaborate daily. Discussion prompts were used to praise and encourage the girls throughout the posting sessions. They were told to invite their parents to view their presentations and to attend a reception which followed the videotaping session.

The **ASSURE** instructional model design, a guide for planning and conducting lessons that integrate media and technology, was used for technology integration. [1] This model is based on six classroom procedures: analyze learners; state the objectives; select methods, media, and materials; utilize media and materials; require learner participation; and evaluate and revise. This model emphasizes teaching to students with different learning styles and promotes constructive learning where students are required to interact with their environment and not passively receive information. These interactions give rise to active collaboration. The components of the Assure Instructional Model follow:

[1] ASSURE Model Instructional Plan ASSURE Model Instructional Template http://www.instructionaldesign.org/models/assure,html (accessed October 24, 2012).

ASSURE INSTRUCTIONAL MODEL



Analyze Learners

Learner's General Characteristics

The instructional unit targets girls enrolled in grades six through twelve. The participants were enrolled in grades six through eleven. However, an eleventh grader attended the orientation session, took the pretest, but did not participate in any of the subsequent activities of the module's instructions. The participants were African American girls who reside in or uear the Chicago south suburban area, with two students living in the nearby community of Merrillville, Indiana. They were identified through referrals made by the contextual organizations, Twenty Pearls Foundation (Lambda Tau Omega Chapter) and the African-American Ladies' Legacy Foundation, Inc.

Participants' Required Competencies

- ability to read and write at or above the sixth grade level,
- computer skills (keyboarding),
- navigation of the Internet,
- basic knowledge of Facebook,
- operation of an active email address or access to an email address,
- genuine desire to participate and learn about African American female role models,
- computer access,
- laptop for orientation session.

Statement of Objectives

- teach African American girls about twenty African American role models who achieved *First* distinctions ,
- teach students how to use Edmodo as an instrument to promote online mentoring,
- reinforce standard English writing conventions,
- promote public speaking skills.

Select Media, Methods, and Materials

Twenty African American female role models were identified to impart knowledge to African American girls. After completion of the identification process, informational resources were obtain from the internet, numerous texts, and biographical profiles on all of the featured African American female role models. The girls were to

perform daily posting assignments at home, school, or a library. A minimum of one hour of daily online posting was required. They were also to read the posts of their classmates in order to form a collaborative learning community. Weekly assignments were posted on the Edmodo's social media board. Responses would address all comments made on the posting board. Positive feedback and prompts were used to promote collaborative dialogue.

Utilize Media and Materials

A social media workshop held at Argosy University is where the Edmodo social media network for this instructional module was introduced. Edmodo was selected as the instructional tool because of its credibility and wide usage in the educational milieu. *The Class of First Honors* was created, and a group code was assigned to the class. Class folders were developed for all to include the module overview, a calendar of weekly activities, an Edmodo social media, weekly posting assignment work sheet, and profiles of selected African American female role models.

Required Learner Participation

- a willingness to commit to four weeks of social media, Edmodo posting,
- parental support, encouragement, and monitoring,
- access to internet and a computer,
- attendance at all sessions,
- parent permission form on file,
- laptop for orientation session.

Evaluate and Revise

The girls were evaluated on the following:

- performance on pretest,
- performance on post test,
- Edmodo's daily posting,
- role playing public speaking session.

Measurement

This Social Media Africentric female mentoring module used both abbreviated forms of quantitative and qualitative measurements in the research design to respond to the hypothesis. Quantitative data was derived from objective, numbers-based information collected on pretests, post tests, and surveys. In addition, this data allowed conclusions to determine if significant learning occurred in the group of items administered on these tests. Qualitative research was accessed on Edmodo postings and role playing performances. This allowed the use of active listening and reflection skills when observing the girls, especially during feedback on postings, rehearsal, and performances on character role playing.

Instrumentation

All instruments used for the project's implementation with the exception of Edmodo were designed by the researcher. The instruments used were the pre and post tests (see Appendix E). Part I of the test included the matching of twenty African American female role models to *Class of First Honor* distinctions. Part II of the tests

involved writing conventions, where the girls were to write complete sentences to form paragraphs about any two of the role models listed in Part I. In Part III, the girls ranked the role model figures from a list of twenty whom they valued as role models.

Other instruments included a Project Satisfaction Survey, where the participants were asked ten questions to assess their interest in the program. The survey results were overwhelmingly positive, and all preferred to learn about African American female role models through Edmodo. A performance rubric evaluated the role-playing activity (see Appendix F). The final instrument used was the online weekly posting log; computer generated which tallied the number of daily posts recorded on each role model.

CHAPTER FIVE

FIELD EXPERIENCE

John Creswell in *Research Design*: *Qualitative, Quantitative, and Mix Methods Approaches* states:

> Mixed methods in research are an approach of inquiry that combines or associate both qualitative and quantitative forms. It involves philosophical assumptions, the use of qualitative and quantitative approaches, and the mixing of both approaches in a study to provide stories about their lives.[1]

Abbreviated forms of both qualitative and quantitative methodology were used to test the aforementioned hypothesis, "If African American girls receive instruction on historically significant African American female role models, and if the module delivers these instructions through Edmodo, then these young girls will acquire an increased knowledge base of learning and be motivated to achieve greatness." The qualitative strategy used was a narrative research, a strategy of inquiry, whereby the lives of individuals are studied and in which one or more individuals are asked to provide stories about their lives.[2]

The major focus was to impart knowledge about African American female models to the girls using Edmodo. The students were taught about the lives of the African

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[1] John Creswell, *Research Design: Qualitative, Quantitative, and Mix Methods Approaches* (Thousand Oaks, CA: Sage Publishing, 2009), 4.

[2] Ibid., 13.

American role models, all of whom had been classified into the category of *Firsts*. Quantitative research was reflected by the number of responses on pre and post tests and by the percentage of growth as evidenced by an increase of knowledge made from the test results. The number of weekly posts made on each of the role models was also counted. Students were instructed to make daily posts; they should have been able to make a total of nineteen posts. All students did not comply nor honor the request.

Data Collection

The *Class of First Honors* initially started with fourteen African American girls who were administered the pretest on October 27, 2012. These girls were enrolled in grades six through eleven. The orientation and the pretest were administered at the Grande Prairie Library in Hazel Crest, Illinois. Appendix G provides the content of both pre and post tests. The post test was administered on December 2, 2012; however, the original schedule reflects an administration of the post test to take place on Sunday, November 25, 2012.

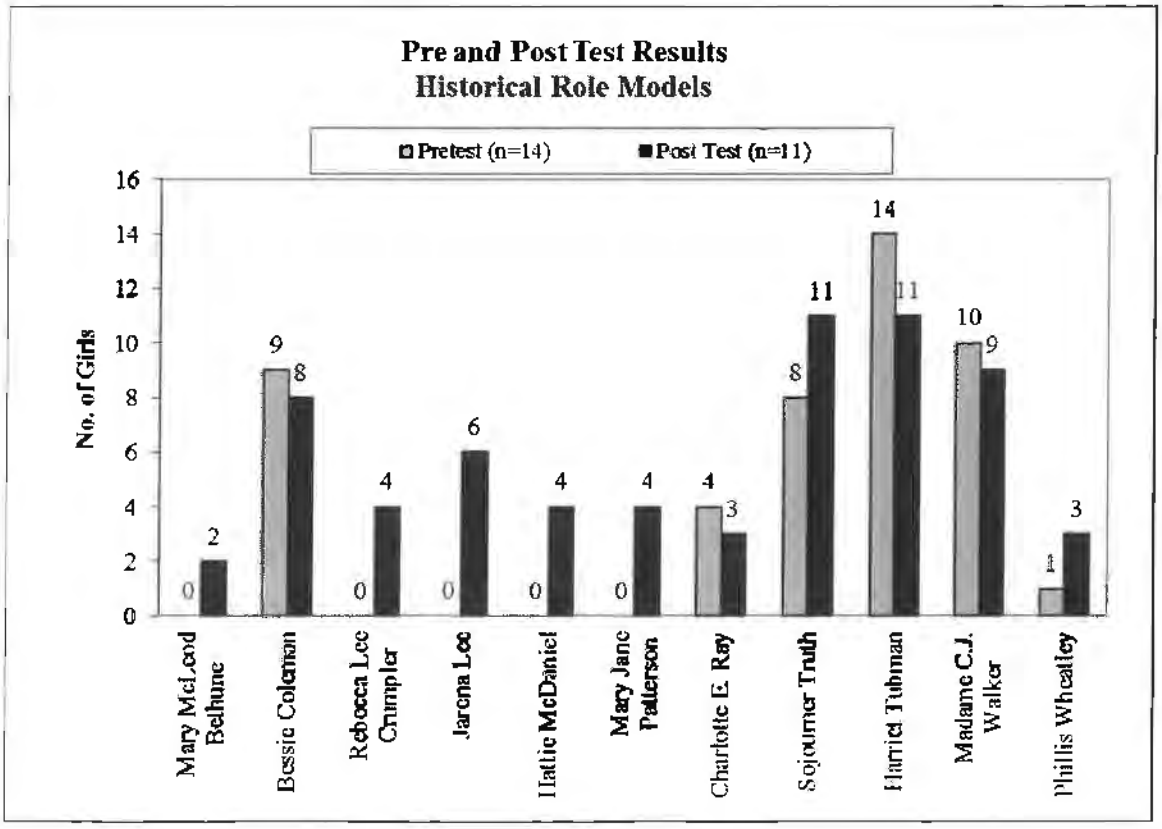
The add-on week was given to the girls to work with their parents on their two minute role playing presentation, to make up any missed posts, and to learn about the other female role models their peers had posted. They then submitted mentee applications (see Appendix G), and parent permission forms (see Appendix H). An overview of the program was given along with participation requirements. The girls were able to log into the *Class of First Honors* at this session, and instruction on how to post online was given as well. All in attendance were able to log into the *Class of First Honors* through Edmodo.

The girls were all given work folders containing posting instructions to support online instruction, a calendar of activities (see Appendix I), and a biographical profile of their selected role model. It was explained to them the need and importance of following directions, making daily posts, and reading and collaborating with each other during the posting sessions. They were also instructed on how to prepare for their two minute presentations.

Analysis of Data

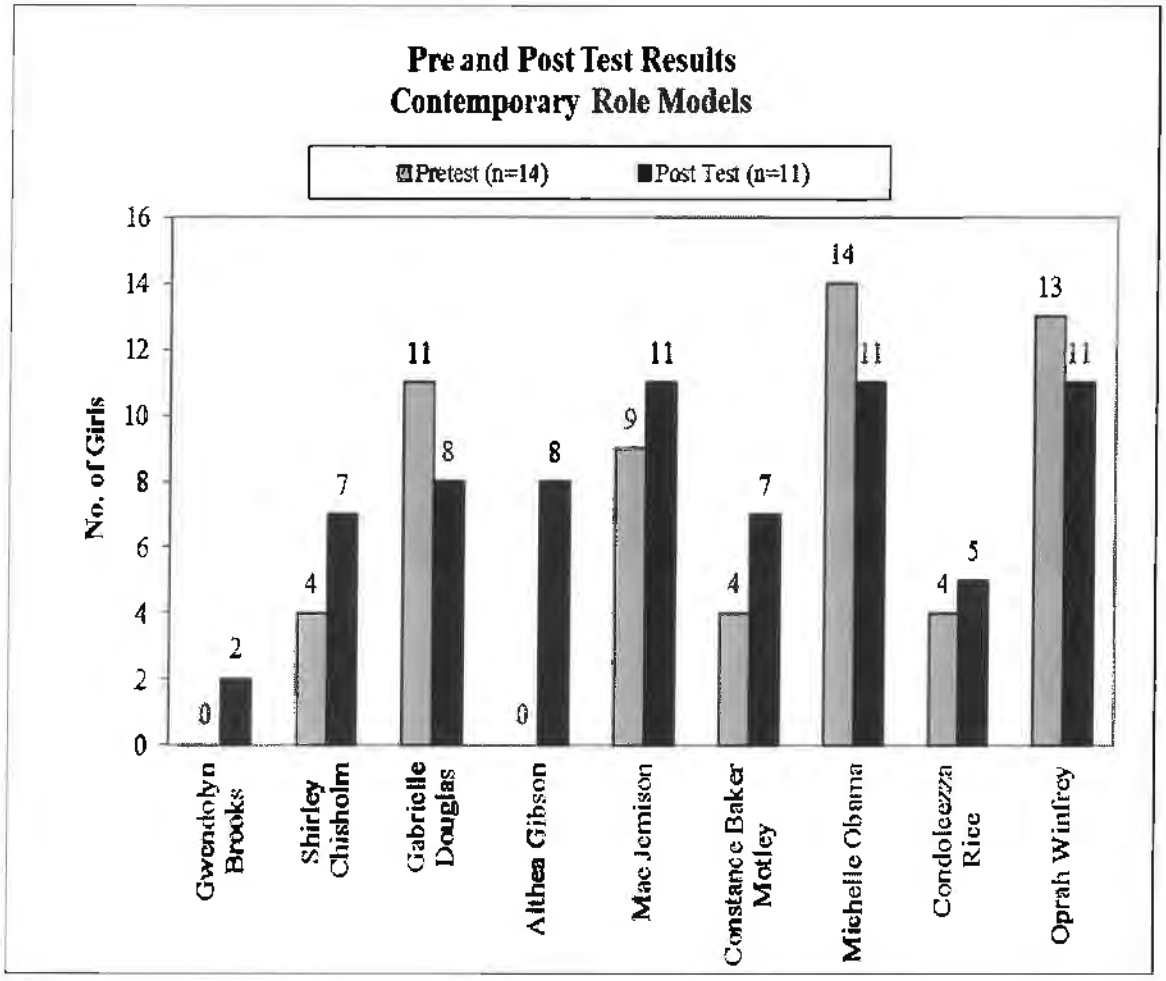
Part I: Results on Historical Role Models: Graph 1 A

The numbers above the names represent the number of girls who made correct matches on respective role models.



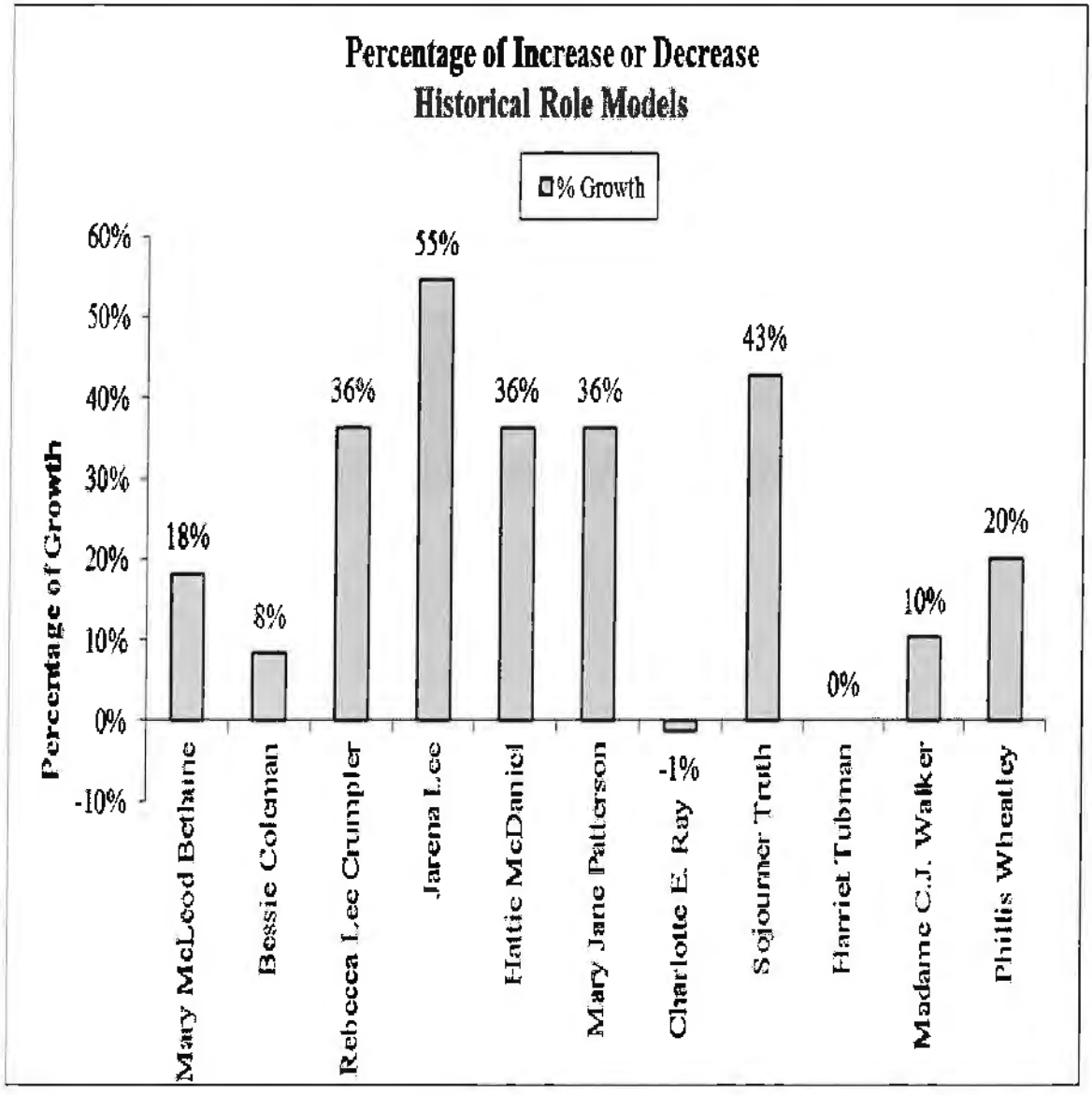
Part I: Contemporary Role Models Results: Graph 1 B

The numbers above the names represents the number of girls who made correct matches on respective role models.



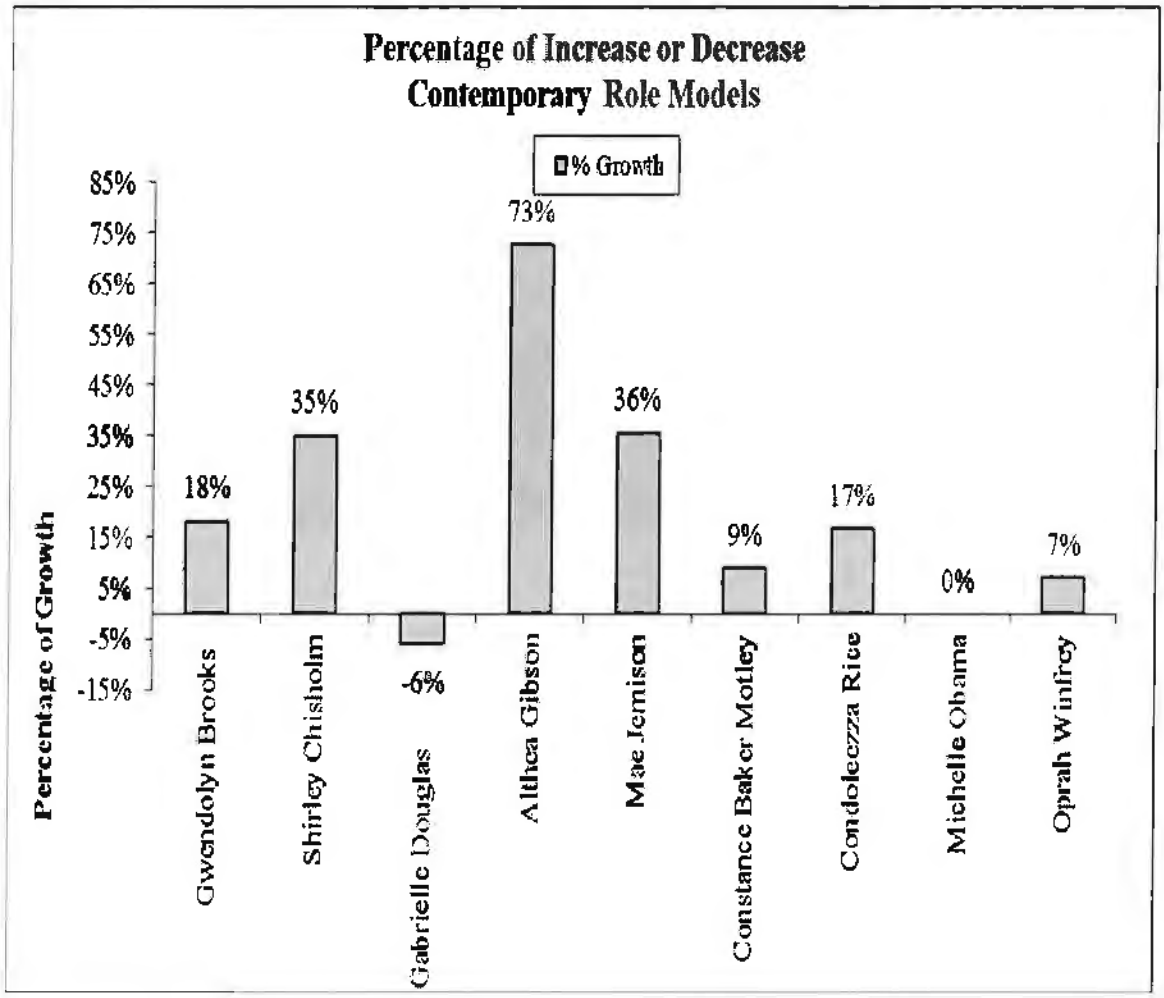
Part I continued: Graph 1 C

This graph reflects an increase or decrease in the knowledge of historical role models. No growth occurred with Harriett Tubman because she was recognized on both pre and post tests.



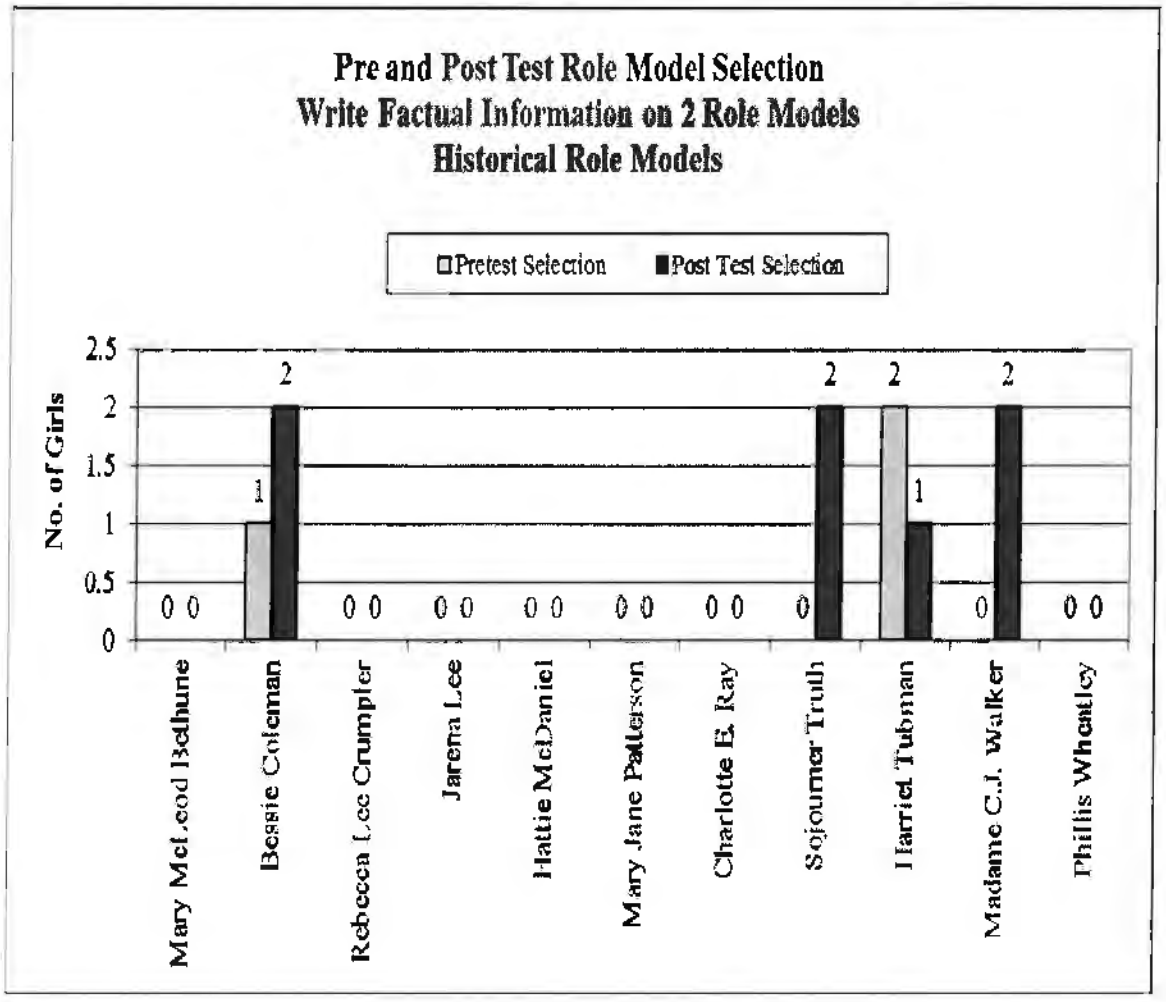
Part I continued: Graph 1 D

This graph reflects an increase or decrease in the knowledge on contemporary role models. No growth occurred with Michelle Obama because she was recognized on both tests.



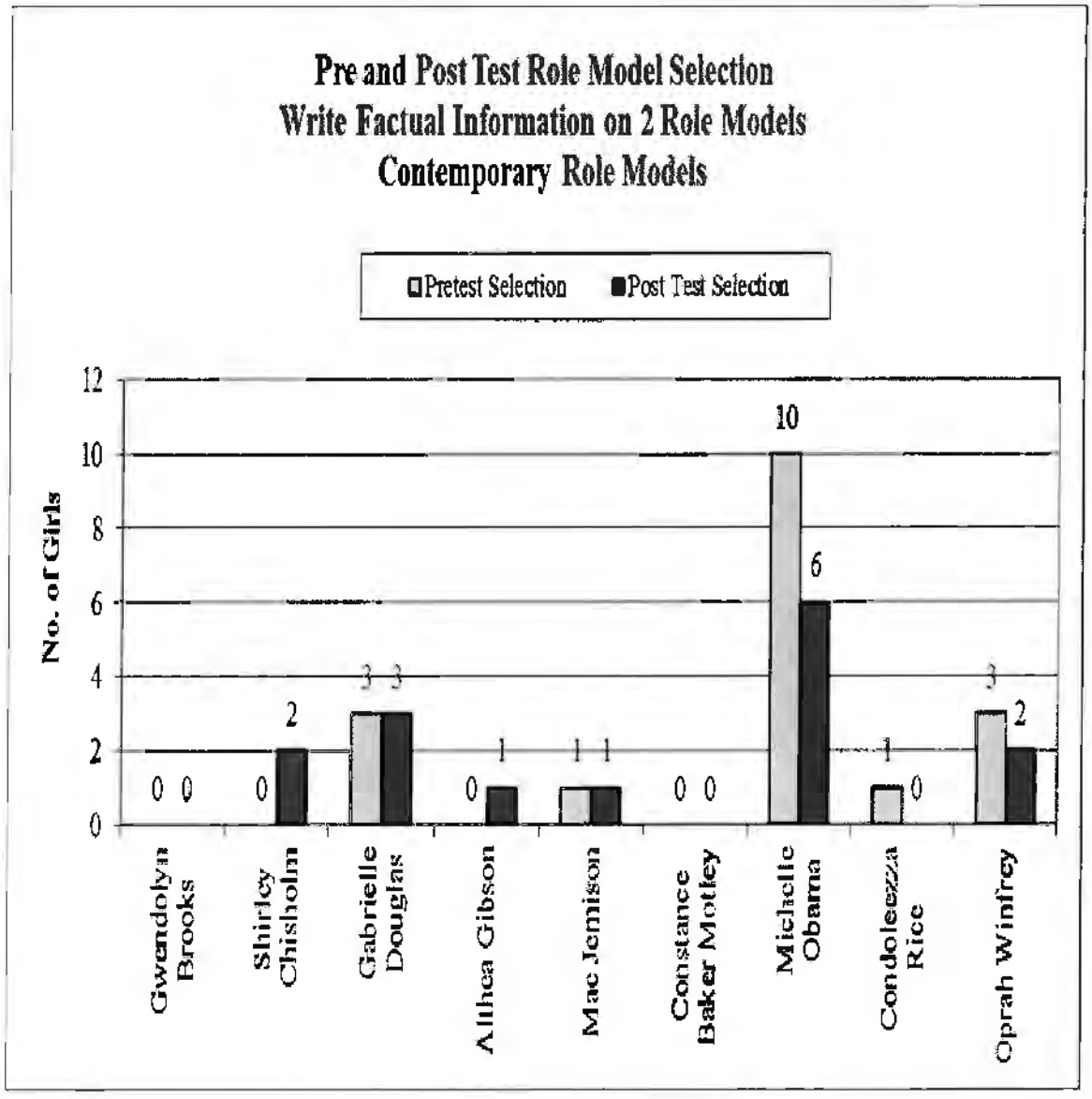
Part II: Graph 2 A

This graph represents the number of written responses made on the historical role models on both pre and post tests.



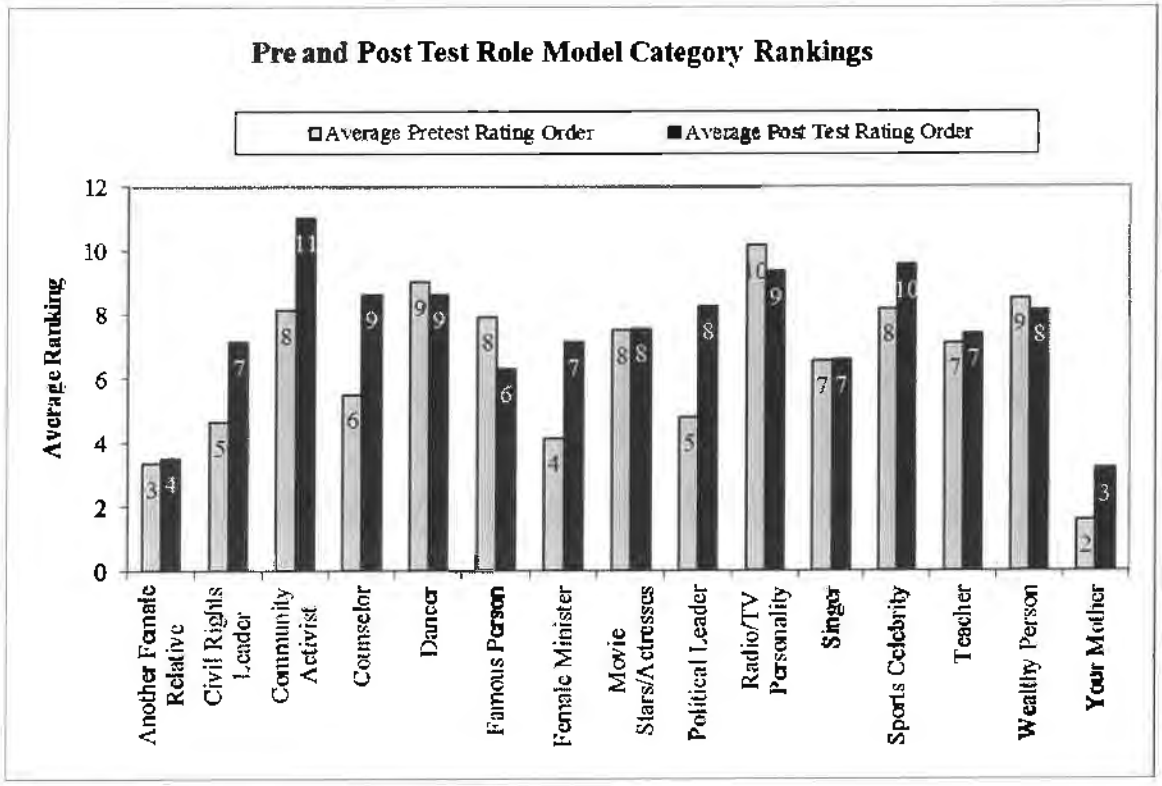
Part II continued: Graph 2 B

Part II. This graph represents the number of written responses made on the contemporary role models on both pre and post tests.



Part III: Graph 3 A

Part III. This graph reflects various role model figures presented. The numbers above the role model category represent the number who identified the role model figures as being influential in their lives.



Part III continued: Chart 3 B

This chart provides the top five role model figures selected on both pre and post tests. The girls' mothers ranked number one on both tests.

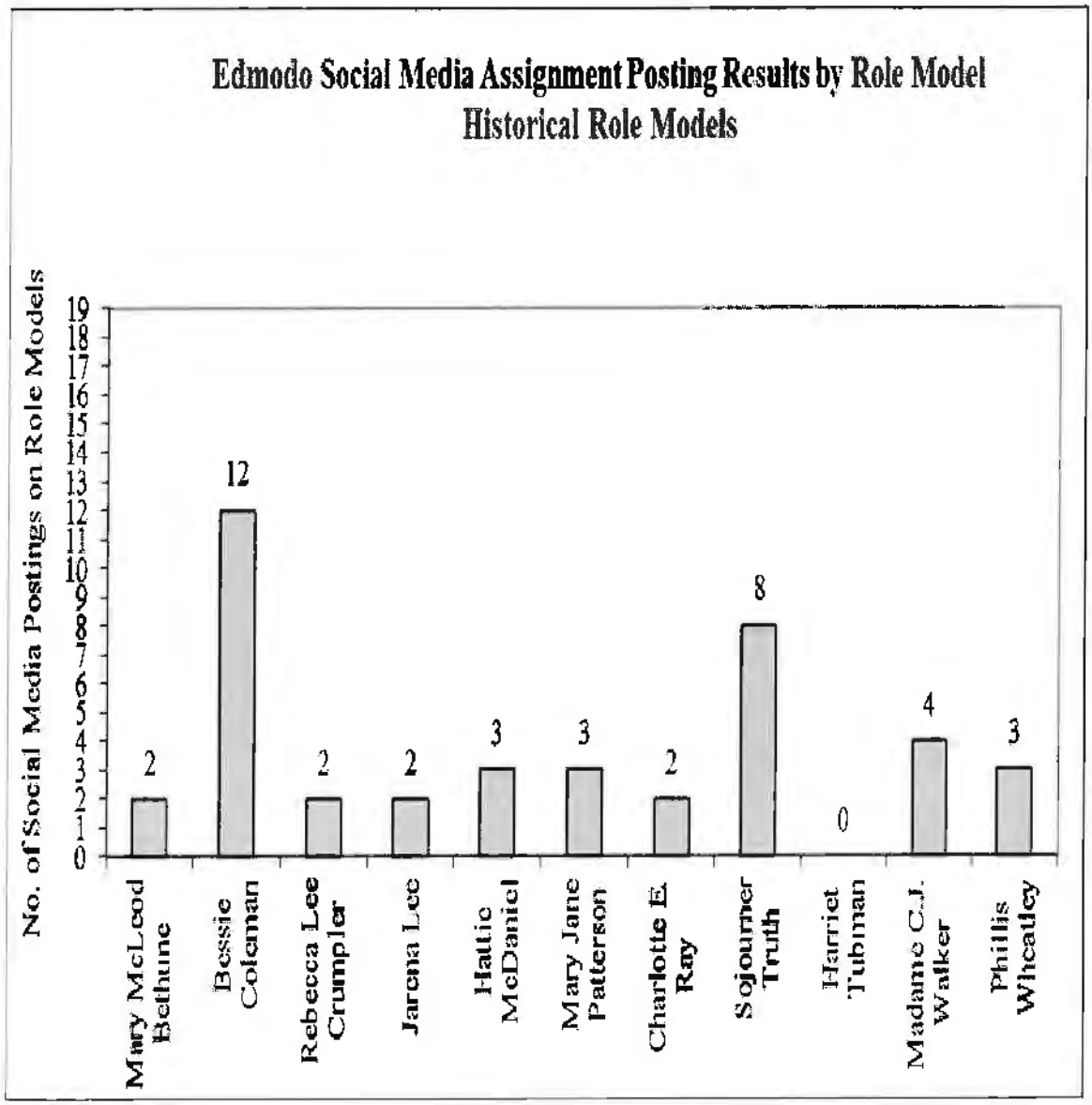
Pre Test Top 5	Average Ranking
1 Your Mother	1.6
2 Another Female Relative	3.3
3 Female Minister	4.1
4 Civil Rights Leader	4.6
5 Political Leader	4.8

Post Test Top 5	Average Ranking
1 Your Mother	3.2
2 Another Female Relative	3.5
3 Famous Person	6.3
4 Singer	6.6
5 Civil Rights Leader	7.1

Role Model Presentations

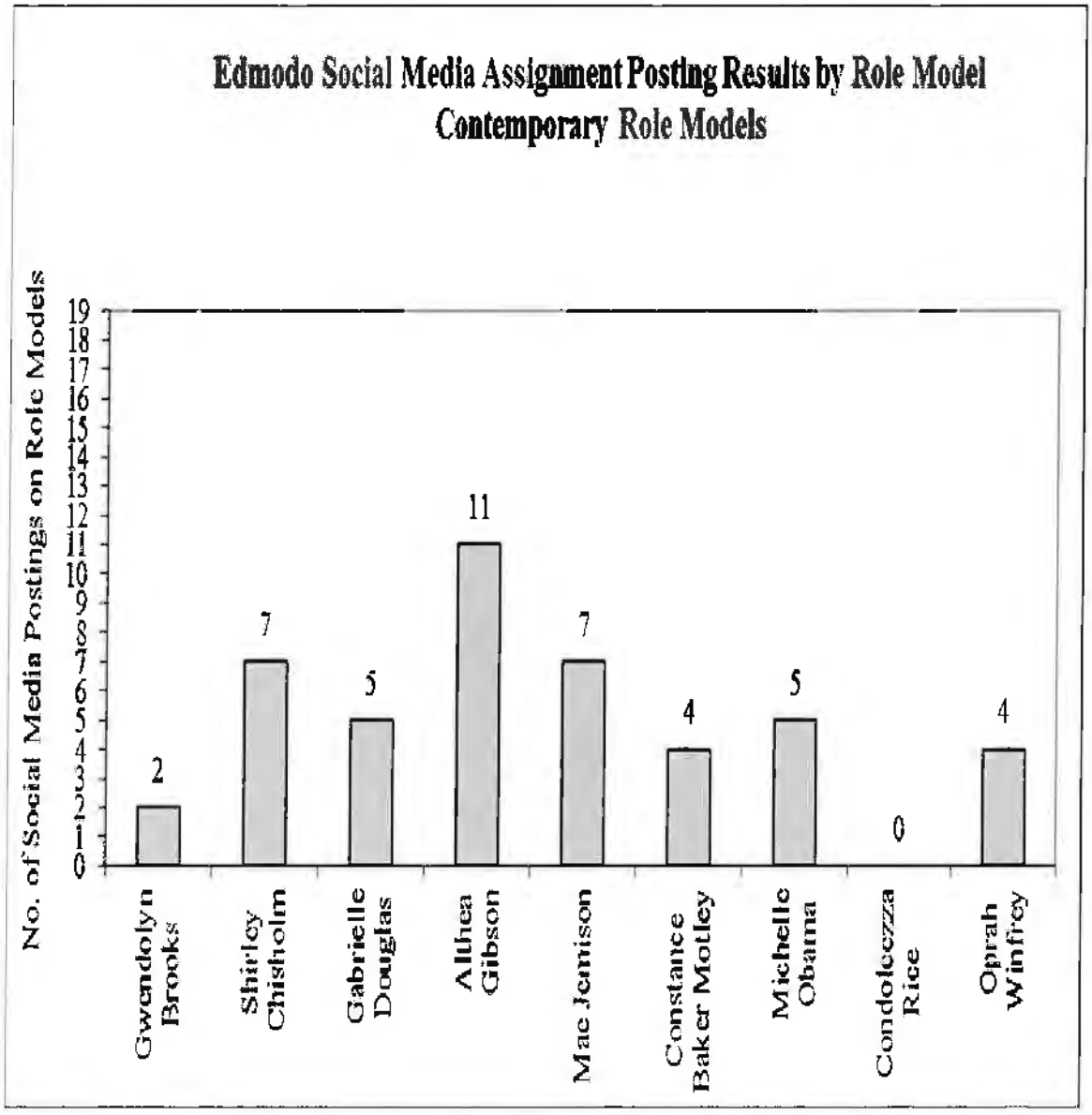
Graph 4 A

This graph represents the total number of posts recorded on each of the historical role models. The numbers at the top represent the number of posts made on each the role models.



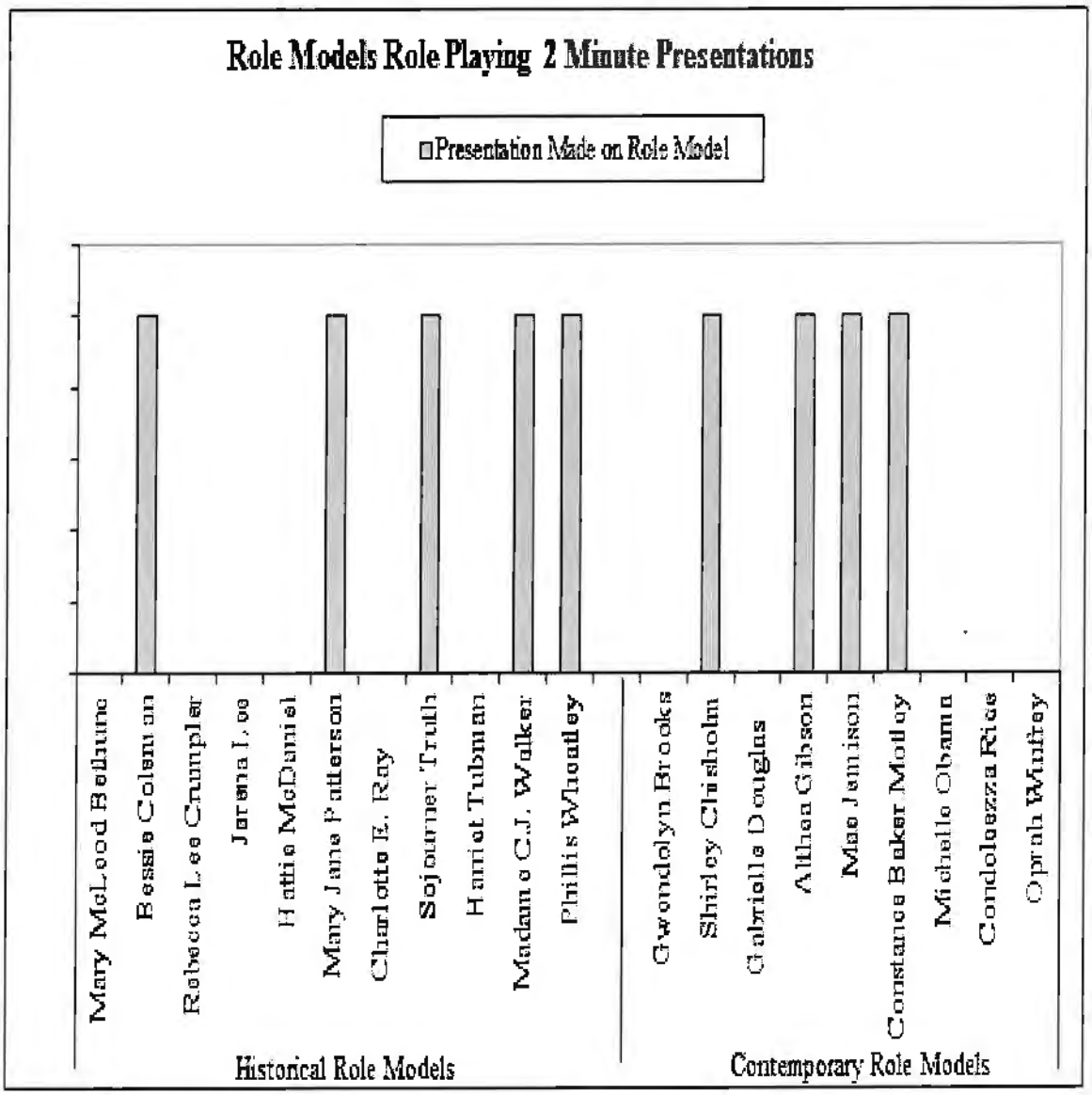
Graph 4 B

This graph represents the total number of posts recorded on each of the contemporary role models. The numbers at the top represents the number of posts made on each of the role models.



Role Playing Session: Graph 5

This graph represents the role playing presentations made at the final session.



Outcomes

Only eleven of the initial fourteen girls who took the pretest took the post test. One eleventh grader dropped out of the program; one ninth grader dropped the program; and one seventh grader missed the post test. The eleventh grader dropped the program because she was the only participant at her grade level. The ninth grader dropped because she lived in the city and did not have access to transportation or a computer.

Part I: Matching Role Models with *First* Distinctions

The girls were instructed to match *Firsts* accomplishments with twenty African American historical and contemporary female role models. All identified Harriet Tubman as the *First* African American woman to orchestrate the Underground Railroad on the pretest. Nine were able to identify Madame C.J. Walker, and Bessie Coleman. Eight were able to identify Sojourner Truth, and none was familiar with Jarena Lee, Hattie McDaniel, Althea Gibson, Mary Jane Patterson, and Mary McLeod Bethune.

Of the contemporary role models, all identified Michelle Obama to be the *First Lady* of the United States of America on the pretest. Thirteen identified Oprah Winfrey, nine were able to identify Mae Jemison, and eleven were able to identify Gabrielle Douglas. Four were able to identify Shirley Chisholm and Coudoleezza Rice; none was able to identify Constance Baker Motley or Gwendolyn Brooks. It was a surprise that more did not recognize Condoleezza Rice or her accomplishments.

When the post test was taken, at least one or more of the girls was able to identify all of the role models she had previously not been able to identify. The most growth occurred with Althea Gibson, who received an increase from zero knowledge to a number

eight out of the eleven who took the post test. Four were able to identify Hattie McDaniel; six were able to identify Jarena Lee; two were able to identify Mary McLeod Bethune; four were able to identify Mary Jane Patterson, and four were able to identify Rebecca Lee Crumpler.

Part II: Role Model Writing Selections

The girls were instructed to select two role models from Part I and write two paragraphs containing complete sentences of factual information. On the pretest two wrote about Harriett Tubman; one wrote about Bessie Coleman; one wrote about Condoleezza Rice; and one wrote about Mae Jemison. Three wrote about Oprah Winfrey and Gabrielle Douglas, whereas ten wrote about Michelle Obama. On the post test, six wrote about Michelle Obama; and three wrote about Gabrielle Douglas. Two wrote about Oprah Winfrey and Shirley Chisholm, and only one wrote about Mae Jemison.

Part III: Ranking of Role Model Figures

The girls were asked to rank the role model figures that were most influential in their lives, with the number one being the most influential. On the pretest, they selected "your mother" as the most influential, followed by "another female" relative as number two; a "female minister" as number three; a "civil rights leader" as number four; and a "political leader" as number five. On the post test they selected "your mother" as number one; "another female relative" as number two; a "famous person" as number three; "singer" as number four; and "civil rights leader" as number five. "Mother" and "another female" relative remained constant.

Social Media Edmodo (Facebook) Posting

The girls were specifically requested to make at least one post per day for a period of four weeks. An additional week of posting was given, and only two girls participated during the extended week. All did not post as prescribed. Only two collaborated with each other. Comments were made on all posts in an attempt to stimulate discussion. The social media learning was a new venue for them to learn. It is believed if more phone calls as reminders had been made, this could have possibly kept the excitement going among the girls. The first week of posting was the best of all five weeks.

The following posts were made on these historical role models: twelve on Bessie Coleman; eight on Sojourner Truth; four on Madame C.J. Walker; three on Mary Jane Patterson and Phillis Wheatley; and two on McLeod Bethune and Rebecca Lee Crumpler. Tbe following posts were made on these contemporary role models: eleven on Althea Gibson; seven on Mae Jemison and Shirley Chisholm; five on Gabrielle Douglas and Michelle Obama; four on Constance Baker Motley and Oprah Winfey; and two on Gwendolyn Brooks. There were no posts on Condoleezza Rice. There were not enough girls to be assigned to all twenty role models. They were tested on twenty role models, and only twelve participated in the posting.

Role Playing Presentations

There were a total of nine who participated in the role playing session; three who had initially participated in the posting did not participate in role playing session. Two of the three had previous engagements but did come and take the post test. The researcher was not able to ascertain a reason for the girl who was a no show. Their presentations

were evaluated using a rubric. They were evaluated on costumes, props, oratory skills and content, body language, and posture (see Appendix F).

Presentations were to include a brief biography of the assumed role models and the distinction that made them members of the *Class of First Honors.* The role models who received the top three awards for their presentations were Althea Gibson, first place; Bessie Coleman, second place; and Madame C. J. Walker, third place (see Appendix J). All of the presentations were videotaped as well. All who participated in the module received a participation award (see Appendix L).

Project Satisfaction Evaluation

This Project Satisfaction Evaluation tool serves as an evaluation for the instructional module. The girls were asked to complete a ten question survey to assess their satisfaction with the program and to determine if they would like to learn more about African American female role models using Edmodo (Facebook). All who took the survey indicated that they would be interested in learning about additional African American role models who are *Firsts.* Ten indicated that they would recommend the program to their friends, and only three of the eleven completing the survey stated they would not like to participate in the program again. However, all indicated they wanted to learn more about African American female role models using social media. Additional modules will be developed to keep the girls engaged in future online role model mentoring.

CHAPTER SIX

REFLECTION, CONCLUSION, AND SUMMARY

Reflection

Social Media Mentoring

After reflecting on the Assure Instructional Model, it is felt that this model should be used continually, pending the recommended modifications outlined in the following components. They are (a) Analyze Learners, (b) State the Objectives, (c) Select Methods, Media and Materials, (d) Utilize Media and Materials, (e) Require Learner Participation, and (f) Evaluate and Revise. The program's objectives are to provide a forum for girls to learn about African American female role models who wear *Firsts* titles and to motivate and encourage young girls to achieve greatness in life. The Assure Instructional model will incorporate the expanded recommendations listed under each component.

Analyze Learner

- expand recruitment efforts to enroll twenty girls per module,
- enforce all prerequisite entry level requirements,
- make a commitment pledge to allow for one hour per day for online posting,

- possess a genuine desire to learn about African American *Firsts* female role models,
- ability to access Internet,
- receive parental support and involvement.

Statement of Objectives

- teach girls about twenty African American female *Firsts* using Edmodo,
- employ the conventions of standard English to construct paragraphs,
- make a two minute presentation on an African American female role model.

Media

- expand and encourage more student posting using Edmodo,
- require minimum post on three role models daily,
- communicate with two other peers about their role models,
- institute weekly teleconferences with students on Sunday afternoons to address the prior week's posting activities.

Method

- emphasize the importance of role model mentoring at the orientation,
- explain clearly the goals and objectives of the program during the orientation,
- extend the length of the module from four to five weeks,
- schedule two rehearsal practices prior to presentations,
- require parental assistance and involvement for presentations,

- institute parental Edmodo monitoring,
- incorporate Internet research skills as a part of the orientation,
- require attendance at the first session of Edmodo posting
- recognize students who make weekly posts.

Materials

- work folders containing biographical profiles of African American female role models,
- a schedule of weekly assignments in folder,
- a calendar of all modules' activities in folder.

Required Learner Participation

- three daily posts following assignment outline,
- one hour of daily online posting,
- reading and writing at sixth grade level,
- participation in weekly teleconference calls,
- attendance at all rehearsals,
- two minute video presentations,
- commitment to all of the program requirements,
- parent attendance at the orientation.

Evaluation and Revision

Evaluation

- use standard English,
- make two minute oral presentation,
- draw warranted conclusions from reading.

Revision

- develop a five week instructional module,
- match the number of students with the number of role models,
- classify historical and contemporary role models from the onset,
- add parent component,
- administer Rosenberg's Self Esteem Scale (see Appendix K).

Conclusion

If the above listed recommendations are incorporated into the new instructional module's design, it will yield more favorable outcomes. However, of all the role models studied, the girls were able to make appropriate response to one or more of the role models presented. All role models featured showed an increase in the girls' knowledge base of learning when administered the post test.

In the future, the number of role models assessed will reflect the number of participants in each of the learning modules. It was observed that when role models were assigned, results yielded an increase in the knowledge base of learning due to posting and

participation in the role playing session. However, this was not the case with the role model of Constance Baker Motley. This probably occurred because of a lack of interest and participation assigned to this role model. In addition, some of the girls did not feel comfortable posting because of poor keyboarding skills. If they had been able to type directly on the posting board without fear of errors, this possibly could have increased the number who posted daily.

They were told to write their posts on paper before entering them on the posting board. There was no way to validate if they did or did not adhere to this requirement. Some of them had poor writing skills, and this possibly could have been the reason some did not post as required. The new modules will institute Edmodo posting demonstrations during the first session as a face-to-face class. This will allow them to observe their peers and receive assistance in areas where additional support might be required.

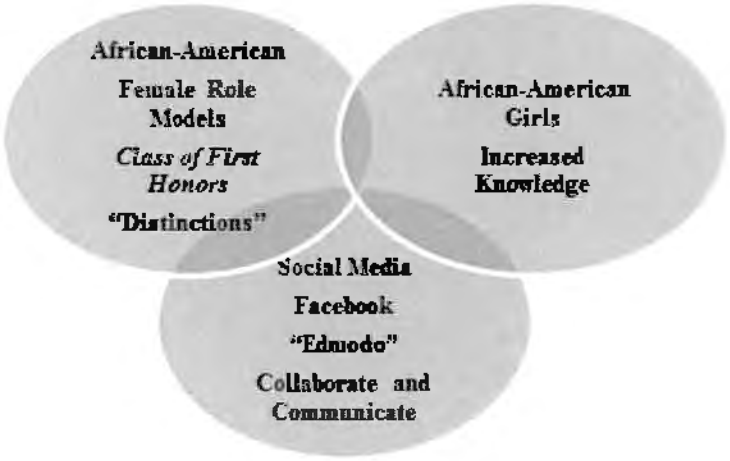
The girls will continue to randomly select role models by lot. Hence, this will avoid them from competing to select the more notable role models. Harriet Tubman emerged as the most distinguished among the historical role models even though her character was not posted, nor was her character portrayed in a two minute presentation. *First Lady* Michelle Obama was the most notable of the contemporary role models.

As the African American female *Firsts* module culminated, the projects became a learning experience for all. This module revealed the lives and legacies of many unsung African American female role models unknown to the masses. The ALL Foundation members agreed to portray the characters of the historical role models as modeling examples for the girls in the future. This modeling exercise by the board members will give the girls a preview of what their two minute presentations should entail.

Summary

The following diagram depicts and summarizes the process of role model mentoring using the technology of social media. This diagram illustrates how African American girls are taught about the lives and legacies of African American female role models who wear the titles of *Firsts*. Edmodo incorporates twenty-first century social media networking as a tool to stimulate student learning through collaborative dialogue between the teacher-mentor and the girls-protégées. Through this engaging process, the girls are able to acquire an increased knowledge base of learning relevant to members of the *Class of First Honors*. They are afforded an opportunity to learn about African American female role models' behavior, and consequently, one day is able to model the behaviors they have learned through Edmodo posting. The challenge lies ahead for the African American community: "Each One, Reach One; Each One, Teach One; and Each One, Leave One . . . A Legacy".

Role Model Mentoring Model [1]



[1] The diagram above summarized how African American girls (protégées) can learn about the lives and legacies of African American female *Firsts* role models (mentors) using the social network of Edmodo to motivate learning.

APPENDIX A

ROLE MODEL MENTORING GUIDE

Class of First Honors

Role Modeling Mentoring

Mentor	Protégée	Focus Area
Mary McLeod Bethune	Condoleezza Rice	Presidential Appointments
Bessie Coleman	Dr. Mae Jemison	Aeronautics
Rebecca Lee Crumpler	Dr. Mae Jemison	Medicine
Althea Gibson	Gaby Douglas	Sports
	Serena Williams	Tennis
	Venus Williams	Tennis
Jarena Lee	Vashti McKenzie	AME Church
Hattie McDaniel	Halle Berry	Academy Awards/Arts
Constance Baker Motley	Michelle Obama	Law
Mary Jane Patterson	Mary McLeod Bethune	Education
Charlotte E. Ray	Constance Baker Motley	Law
Sojourner Truth	Harriet Tubman	Abolitionists
Madame CJ Walker	Oprah Winfrey	Entrepreneur
Phillis Wheatley	Gwendolyn Brooks	Poetry

APPENDIX B

CLASS OF FIRST HONORS

African American Women First

Class of First Honors

Name of Role Model	Class of First Honors
Mary McLeod Bethune	First Presidential Appointment to the National Youth Administration by President Roosevelt First to establish a school that later became a four year college, Bethune-Cookman College, Daytona, Florida
Gwendolyn Brooks	First to win the Pulitzer Prize for Poetry
Shirley Chisholm	First to be elected to U.S. Congress from New York in 1969
Bessie Coleman	First to become an international licensed pilot
Rebecca Lee Crumpler	First to become a physician in the United States in 1865
Gabrielle Douglas	First to win gymnastic All-Around in Summer Olympics 2012
Althea Gibson	First tennis player to compete at Wimbledon in 1968
Mae C. Jemison	First to travel into space, an astronaut
Jarena Lee	First African Methodist Episcopal Preacher
Hattie McDaniel	First to win an Academy Award for Best Supporting Actress
Constance Baker Motley	First to become a Federal Judge in New York
Michelle Obama	First Lady of the United States of America
Mary Jane Patterson	First to receive a Bachelor of Arts degree
Charlotte E. Ray	First African American female lawyer in the United States
Condoleezza Rice	First African American female Secretary of State
Sojourner Truth	First African American female aholitionist to lecture against slavery, who was widely known for her famous *Ain't I A Woman* speech
Harriet Tubman	First abolitionist to orchestrate the *Underground Railroad*
Madame CJ Walker	First to become a millionaire
Phillis Wheatley	First to publish a book in 1773
Oprah Winfrey	First to become a billionaire, a media heroine

APPENDIX C

ROLE MODELS' VITAL STATISTICS

Role Models' Vital Statistics

African American Historical Female Role Models

Name	Date of Birth	Date of Death
Phillis Wheatley	c1753	12/1784
Jarena Lee	1783	Not recorded
Sojourner Truth (Isabelle Brumfield)	c1797	11/26/1893
Harriet Tubman (Araminta H. Ross)	1820	03/10/1913
Rebecca Lee Crumpler	c1833	1895
Mary Jane Patterson	09/24/1840	09/24/1984
Charlotte E. Ray	01/13/1850	01/04/1911
Madame CJ Walker (Sarah Breedlove)	12/23/1867	05/25/1911
Mary McLeod Bethune	06/10/1875	05/18/1955
Bessie Coleman	01/26/1892	04/30/1926
Hattie McDaniel	06/10/1895	10/26/1953

Above is a chronological list of role models recorded by dates of birth and death. All are categorized as Historical Role Models.

African American Contemporary Female Role Models

Name	Date of Birth	Date of Death
Gwendolyn Brooks	06/07/1917	12/03/2000
Constance Baker Motley	09/14/1921	09/28/2005
Shirley Chisholm	11/30/1924	01/01/2005
Althea Gibson	08/25/1927	09/28/2005
Oprah Winfrey	01/29/1954	
Condoleezza Rice	11/14/1954	
Mae C. Jemison	10/17/1956	
Michelle Obama	01/17/1964	
Gabrielle Douglas	12/31/1995	

Above is a chronological list of role models recorded by dates of birth and death (where applicable). All are categorized as Contemporary Role Models.

APPENDIX D

PROJECT SATISFACTION EVALUATION SURVEY

African-American Ladies' Legacy foundation

Each One, Reach One; Each One, Teach One; and Each One, Leave One... A Legacy

Project Satisfaction Evaluation Survey

December 2, 2012

Survey

1. Did you enjoy participating in the Edmodo-Africentric Social Media Female Mentoring Program? _____ Yes _____ No _____ Sometimes

2. Was enough time given on the weekly assignment log to learn about the role model?
   _____ Needed more time _____ Enough Time _____ Not Enough Time

3. How many role models did you learn about other than the one you posted on?
   _____ 1-5 _____ 5-10 _____ 10-15 or _____ 15 or more

4. How many posts did you make over the four week period?
   _____ 1-5 _____ 5-10 _____ 10-15 or _____ 15 or more

5. Did you find the interaction with other participants informative?
   _____ Sometimes _____ Most Times _____ All Times

6. Would you be interested in learning about other role models who are also members of the *Class of First Honors* who were not covered in this modeler?
   _____ Yes _____ No

7. Rate your experience with the Program Director. 1= lowest; 5 = highest
   _____ 1 _____ 2 _____ 3 _____ 4 _____ 5

8. Select your preferred method of learning about African American Female Role Models. _____ Social Media Instructions _____ Classroom Instruction

9. Would you recommend this program to a friend? _____ Yes _____ No

10. Would you like to participate in other activities with this organization in the future? _____ Yes _____ No

APPENDIX E

PRE AND POST TESTS

CLASS OF FIRST HONORS

African-American Ladies' Legacy foundation

Each One, Reach One; Each One, Teach One; and Each One, Leave One... A Legacy

Test Number _____

Class of First Honors

Part I.

Match the appropriate name to the appropriate 'Class of First Honors' role model (mentor) with First African American Women in the category listed.

1. ____ Sojourner Truth
2. ____ Oprah Winfrey
3. ____ Bessie Coleman
4. ____ Mae Jemison
5. ____ Harriet Tubman
6. ____ Jarena Lee
7. ____ Gwendolyn Brooks
8. ____ Mary Jane Patterson
9. ____ Hattie McDaniel
10. ____ Mary McLeod Bethune
11. ____ Condoleezza Rice
12. ____ Rebecca Lee Crumpler
13. ____ Althea Gibson
14. ____ Charlotte E. Ray
15. ____ Gabrielle Douglas
16. ____ Madame C. J. Walker
17. ____ Shirley Chisholm
18. ____ Constance Baker Motley
19. ____ Phillis Wheatley
20. ____ Michelle Obama

A. First to travel in space, an astronaut

B. First to lecture against slavery, known for "Ain't I A Woman" Speech

C. First to become an international licensed pilot

D. First to become a millionaire in the hair care industry

E. First to become a billionaire, a media heroine

F. First to establish a school that later became a four-year college in Daytona, FL

G. First to become a federal court judge

H. First to be appointed as Secretary of State by President George Bush

I. First to be elected to the U.S. Congress from New York in 1969

J. First Lady of the United States of America

K. First to publish a book in 1773

L. First A.M.E. preacher during slavery

M. First tennis player to compete at Wimbledon in 1968

N. First to practice law in the U.S., a Howard University graduate

O. First to win the Pulitzer Prize for Poetry

P. First to win gymnastic all-around in Summer Olympics 2012

Q. First to become a physician in the U.S.

R. First to win an academy award for Best Supporting Actress

S. First to orchestrate the Underground Railroad

T. First to receive a B.A. degree

Class of First Honors
Page 2

Part II.

Select any two of the role models listed and write one paragraph for each consisting of at least four sentences giving factual information about the role models. Write complete sentences.

Name of Role Model #1:_____

Name of Role Model #2:_____

Part III.

Please rate the female individuals you consider to be your role models. Number them according to order of importance, beginning with the number one as the most influential in your life.

____ Movie stars/actress
____ Radio/TV personality
____ Community activist
____ Teacher
____ A dancer
____ Sports celebrity
____ Your mother
____ Political leaders
____ Counselor
____ Civil rights leader
____ Another female relative
____ Female minister
____ A singer
____ A famous person
____ A wealthy person

APPENDIX F

ROLE PLAYING PERFORMANCE RUBRICS

African-American Ladies' Legacy foundation

Each One, Reach One; Each One, Teach One; and Each One, Leave One... A Legacy

Role Playing

Performance Rubrics

December 2, 2012

Performance Rubric						
Names	**Costumes**	**Props**	**Oratory Skills Content Knowledge**	**Body Language**	**Posture**	**Total**

Scoring:
1 = Minimum
2 = Average
3 = Good
4 = Excellent

Judge's Name _____

APPENDIX G

MENTEE APPLICATION

African-American Ladies' Legacy foundation

Each One, Reach One; Each One, Teach One; and Each One, Leave One... A Legacy

TWENTY PEARLS FOUNDATION, INC.

Mentee Application

Social Media - Edmodo

Name _____School_____Grade_____

Parent(s) Name (s) _____

Address: City _____ State _____ Zip_____

Home Number _____ Cell # (if applicable) _____

Email Address _____ (Program participation requirement)

Do you have an email address _____ Yes ___ No ____ Will acquire one

Please check all appropriate answers.

_____ I would like to participate in African American women ***Class of First Honors*** *Social Media* posting to learn about famous African American women.

_____ I would like to participate in the video presentation of the ***Class of First Honors*** Dramatization on Sunday, November 18, 2012 at the Grande Prairie Library in Hazel Crest, Illinois.

_____ I am willing to commit to all of the requirements of the program.

_____ I understand that the program will require my having an email address.

_____ I understand that I will need to attend the Orientation Session at Grande Prairie Library on Sunday, October 14 at 1:00 pm and will be able to bring a laptop for the session.

_____ I understand that I will need to have an email address.

_____ I understand that I will need to spend one hour per day (M-F) interacting with my

peers via social media in order to learn about African American Women who are role models.

_____ I have the support of my parents.

_____ I have access to the Internet ___ home ___ school ___ library.

_____ I understand that the Program begins Sunday, October 14 and ends Nov 18, 2012.

Name _____ Date _____

APPENDIX H

PARENT PERMISSION FORM

African-American Ladies' Legacy foundation

Each One, Reach One; Each One, Teach One; and Each One, Leave One... A Legacy

TWENTY PEARLS FOUNDATION, INC.

Parent Permission Form

Name of Student: _____ **Date** _____

___ Yes, I give the ALL Foundation and Twenty Pearls Foundation, Inc. permission for my child to participate in the Africentric Social Media (Edmodo) Female Mentoring Pilot Model.

___ Yes, I give the ALL Foundation and Twenty Pearls Foundation, Inc. permission to take pictures of my student as she participates in the program.

___ Yes, I give the ALL Foundation and Twenty Pearls Foundation, Inc. permission to participate in the video production of the ***Class of First Honors.***

___ Yes, I give the ALL Foundation and Twenty Pearls Foundation, Inc. permission to post pictures of student participation on the ALL foundation (work-in-progress) and Lambda Tau Omega's websites, as well as video clips of the ***Class of First Honors*** presentation. Please know that names will not be listed.

___ Yes, I will attend the ***Class of First Honors*** Presentation.

___I understand that the ALL Foundation and Twenty Pearls Foundation, Inc. will assume no responsibility for loss, damage, or injury obtained during meetings, rchearsals, or video production.

_____ _____

Parent Signature Date

Email Address _____ Phone _____

APPENDIX I

CALENDAR OF EVENTS

African-American Ladies' Legacy foundation

Each One, Reach One; Each One, Teach One; and Each One, Leave One... A Legacy

Calendar of Events

Activity	Date	Location
Orientation Meeting/Pretest	Sunday, Oct. 28, 2012 2:00 – 4:30 p.m.	Grand Prairie Library 3479 W. 183rd Street Hazel Crest, IL
Online Posting –Wk. #1	Oct. 29 – Nov. 2	Home/School/Library
Online Posting –Wk. #2	Nov. 5-9	Home/School/Library
Online Posting –Wk. #3	Nov. 12-16	Home/School/Library
Rehearsal	Sunday, Nov. 18	Grand Prairie Library 2:00 – 4:00 p.m.
Online Posting –Wk. #4 Review	Nov. 19-23	Home/School/Library
Class of First Honors Dramatization Presentation Parents Invited	Sunday, November 25	Grand Prairie Library 2:00 – 4:00 p.m.

Who Am I?

APPENDIX J

ORATORY AWARD OF EXCELLENCE

African-American Ladies' Legacy foundation

Each One, Reach One; Each One, Teach One; and Each One, Leave One... A Legacy

TWENTY PEARLS FOUNDATION, INC.

'Class First of Honors'

Oratory Award of Excellence

Presented to

December 2, 2012

Ceola Davis Barnes, Project Director

APPENDIX K

ROSENBERG'S SELF ESTEEM SCALE

African-American Ladies' Legacy foundation

Each One, Reach One; Each One, Teach One; and Each One, Leave One... A Legacy

Rosenberg's Self Esteem Scale

	STATEMENT	Strongly Agree	Agree	Disagree	Strongly Disagree
1.	I feel that I am a person of worth, at least on an equal plane with others.				
2.	I feel that I have a number of good qualities.				
3.	All in all, I am inclined to feel that I am a failure.				
4.	I am able to do things as well as most other people				
5.	I feel I do not have much to be proud of.				
6.	I take a positive attitude toward myself.				
7.	On the whole, I am satisfied with myself.				
8.	I wish I could have more respect for myself.				
9.	I certainly feel useless at times.				
10.	At times I think I am no good at all.				

Your score on the Rosenberg self-esteem scale is:

Scores are calculated as follows:

- *For items 1, 2, 4, 6 and 7*

  Strongly agree = 3

  Agree = 2

  Disagree = 1

APPENDIX L

PARTICIPATION AWARD OF EXCELLENCE

African-American Ladies' Legacy foundation

Each One, Reach One; Each One, Teach One; and Each One, Leave One... A Legacy

TWENTY PEARLS FOUNDATION, INC.

CLASS OF FIRST HONORS

PARTICIPATION AWARD OF EXCELLENCE

Student's Name

December 2, 2012

First *Class of Honors*

Project Director

APPENDIX M

AFRICAN BIBLICAL ROLE MODEL MENTORING

African Biblical Women

Virtues Role Modeling

African Biblical Mentor	African American Protégée	Legacy Virtue
Hagar	Rosa Parks	Justice
Zipporah	Osceola McCarty	Love
Rahab	Sojourner Truth	Faith
Queen of Sheba	Mary McLeod Bethune	Wisdom
Canaanite Women	Fannie Lou Hamer	Perseverance

African Biblical Women Role Models

Adah	One of Essau's Canaanite wives, and daughter of Elon the Hittite through Eliphaz (Esau's oldest son) and Esau's other sons and wives, she became ancestor of the Edomites (Genesis 26:34; 36:2-19).
Aholibarnah	Daughter of Anah, the daughter of Zibeon the Hivite, also a Canaanite wife of Esau (Genesis 36:2).
Asenatha*	A young beautiful Egyptian woman who was happily married to Joseph, a Hebrew. She dedicated her life to both the service of her Lord and her nation. She was probably one of the most beautiful, humble, religious, and hardworking Egyptian woman at the time of the Israelites exodus to Egypt.
Bathsheba	Wife of Uriah the Hittite, who became the wife of King David. Mother of Solomon, who succeeded his father David as King of Israel (2 Samuel 11:3-27).
Bithiah	Daughter of Pharaoh; wife of Mered (1Chronicles 4:18).
Queen Candace	Queen in Ethiopia during the time of the visit of the Ethiopian who was returning home from Jerusalem when he encountered Philip. Thus, the Ethiopian would have been returning to Queen Candace as a convert of Jesus Christ (Acts 8:27).
Delilah	A Philistine who conspired against Samson with her people, who were descendants of Ham (Judges16).
Eve	"Mother of all flesh." Would likely have possessed the genetic potential to produce the full range of diverse skin types known today. The Garden of Eden description includes mention of Africa's lands areas (Genesis 2-3).
Hagar	Egyptian servant to Sarah, Abraham's wife. Given to Abraham to bear children because Sarah was barren. Gave birth to Ishmael, from whom the Ishmaelite descended (Genesis 25:12; 16).
Hammoleketh	Granddaughter of Manasseh and mother of Ishdod and Abaser (Numbers 26:28-77; 1 Chronicles 7:17-18).
Judith	Wife of Esau and daughter of Beeri the Hittite (Genesis 26:3-4).

Keturah*	Egyptian women whom Abraham married after the death of his wife Sarah; the mother of Zimran, Jokshan, Medan, Midian, Iskbak, and Shuah and grandmother to Sheba and Dedan, Hjokshan's sons (Genesis 25:1-6; 1 Chronicles 1:32-33).
Queen of Sheba	Also called "Queen of the South," Came to Jerusalem to visit and ask King Solomon questions after she "heard of the fame of Solomon concerning the name of the Lord." Brought abundant treasurers of gold, spices, and precious gems as gifts for the king. (Matthew 12:42; 1 Kings 10:1).
Rahab	Canaanite women of the city of Jericho. Protected the spies sent by Joshua. In return, requested and received protection for her household and family when the city of Jericho was destroyed. The scarlet cord was used as a symbol of protection for Rahab and "all that were in her house" has been compared with the scarlet blood of the Lord Jesus as protection for all in the family of God through faith in Him. The Bible says that she "perished not with those who did not believe," and she is included in the Hebrews 11 account of men and women of faith (Joshua 2:1-21; 6:22-25).
Ruth	A Moabite woman, daughter-in-law of Naomi, Made a quality decision that "whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God" (Ruth 1:16). A woman whose story has been shared for years among African-American as an example of devotion, service, and faith. Grandmother of David and thus included in the genealogical record of Jesus Christ (Book of Ruth; Matthew 1:5).
Sherah	Daughter of Ephraim who build three towns (1 Chronicles 7:22-28).
Wife of Moses	A Cushite, and an Ethiopian woman. She was the object of complaints from Moses' sister Miriam and his brother Aaron, but vindicated in the Lord's response on Moses' behalf (Numbers 12:1).
Zipporah*	A young Midianite woman whose father was Jethro, the famous priest of Midian. Zipporah's role in God's salvation story is often underrepresented, if not forgotten. She saved Moses from death and prepared him for the spiritual and physical liberation of the Hebrew people, a story that is celebrated in the Bible.

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APPENDIX N

WOMANIST ROLE MODEL MENTORING

WOMANIST ROLE MODEL MENTORING

HISTORICAL WOMANIST FOREMOTHERS	CONTEMPORARY WOMANIST LEADERS THEOLOGIANS	CONTEMPORARY WOMANISTS
Anna Julia Cooper	Katie Cannon	Karen Fletcher Baker
Jarena Lee	Jacqueline Grant	Shawn Copeland
Mary Church Terrell	Delores Williams	Cheryl Kirk-Duggan
Harriett Tubman		Kelly Brown Douglas
Sojourner Truth		Cheryl Townsend Gilkes
		Clarice Martin
		Jamie Phelp
		Marcia Riggs
		Cheryl Townsend
		Linda E. Thomas
		Renita Weems
		Frances Woods

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